धम्मपद

DHAMMAPADA

TEXT IN DEVANAGARI WITH NOTES INTRODUCTION & TRANSLATION.

अञ्ञा हि लाभूपनिसा अञ्ञा निब्बाणगामिनी।

(धम्मपदं v. 16)

... to Gain; another to Nibbāna."

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POONA
THE ORIENTAL BOOK-SUPPLYING AGENCY
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SRI JAGADGURU VISHWARADHYA
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PUBLISHERS' NOTE

The present edition of Dhammapada in Devanāgarī, with translation, notes and introduction needs no apology. But the diversity of hands through which it has passed must be explained briefly here. This edition was first undertaken by Mr. P. L. Vaidya, M.A., now Professor of Sanskrit in the Willingdon College. But he could not execute the work as he was on the eve of going to Europe for his further studies; so he saw the text only through the Press. Then we requested Mr. R. D. Shrīkhaṇde, B.A., of Kolhapur to annotate and translate it. This was done by him; but owing to some unavoidable circumstances he could not write the introduction. It was written by one of our friends, a diligent student of Pāli. The proofs of the translation and notes were also seen by him. We are aware of the imperfections that are left in the book; but under the circumstances they were inevitable: suggestions and corrections will therefore be most willingly received and considered at the time of the second edition. We trust that the present edition, such as it is, will meet a sore need of young learners of Pāḷi in our High Schools and Colleges, for whom, as also for the general reader, the edition is meant.

THE PUBLISHERS.

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INTRODUCTION

1. *The Scope of the Introduction* :—Before we proceed to introduce this most widely known book of the Pāli literature to the young students of Pāli for whom this edition of the work is primarily intended, we might reasonably give in the early paragraphs of this introduction and as succinctly as possible, an account of the Pāli language and Literature. This will enable the students to understand more intelligibly the later paragraphs, directly dealing with the text, and help them in many other problems of a critical nature about the book. This account is in no way intended to be a substitute for other longer and abler accounts of the same subject, which, although not easily available, are indicated at the end of the introduction under the heading "Literature for further consultation." What it really aims at is to afford an elementary information about the Pāli literature required to understand the place of the Dhammapada in it, its date, authorship, language, contents, style, philosophy, etc. Paragraphs (2 to 7) are devoted to Pāli language; paragraphs (8 to 18) give outlines of Pāli literature; and the proper treatment of the book itself is undertaken lastly.

2. *The Pāli Language* :—Under the name Pāli we understand the language in which the Tipiṭaka or the Sacred Books of the Buddhists of Ceylon and Further India, and such other

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literature as is related to it, are composed. The Pāli is one of the ancient Prākrit languages, and like them it is now a language dead long ago although it continues to be like Sanskrit, the language of the learned Pandits and reverend priests of Buddhism. The Buddha, the founder of the Buddhist religion, preached his doctrines to the people in his native tongue; and the direct and the indirect disciples of the Buddha, who desired to preserve to the posterity his teachings, collected together successively the dialogues, conversations, and accounts of the many memorable incidents of the life of their worthy Master; and the books of the Buddhist religion, which are called the Buddhist Canon, are for the greater part nothing but such collections arranged on some definite principles. But that the language in which the Buddha preached and the Pāli language of the Buddhist Canon of to-day are exactly the same, cannot be proved and seems improbable. Pāli is, however, an old Prākrit undoubtedly; but it cannot have been current in the 5th century B.C., the period of the rise of the Buddhism. Thus if Pāli cannot claim the privilege of being the actual dialect spoken by the Buddha, it surely has the credit of being the medium for the preservation and the "words" of the Master, which have in their own turn elevated it to the status of a literary language. The later schools of the Buddhists adopted Sanskrit as the means for the expression of their thought while the orthodox schools, known as the Theravāda (the Doctrine of the Elders) always maintained Pāli as their sacred language of religious and philosophical works.

3. *The Significance of the Name Pāli* :—Pāli is a Sanskrit word and it means, although not primarily, a range or row. This word was most probably used to denote the "series" of the Sacred Books. Then the language of these Books was de-

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signated as *Pālibhāsā* as opposed to the Sinhalese language of the accompanying commentaries, which were written to elucidate the Texts. If thus we use Pāli to mean the language of the Canon, it is to be understood that it is only a curt abbreviation of the word *Pālibhāsā.**

4. *The Home of Pāli* :—The next question which is, however, very difficult to answer is the original home of Pāli. An old tradition which if it is considered reliable will help us to decide this question has preserved for us in a grammatical work of the 12th century, a verse which identifies Pāli with Māgadhī.† But Pāli, the language of the Canon of the Buddhists of Ceylon and Further India, and Māgadhī, the dialect known to us through inscriptions, literary works and grammars are substantially different. At any rate Pāli agrees with it as little as with any other Prākrit dialect. There is on this point no agreement amongst the scholars, who have proposed different homes for Pāli like Ujjayinī, Kaliṅga, etc. But although we cannot definitely say that the Magadha country was the home of Pāli, further research into the formation and origin of Pāli(see below) has made it probable that Pāli was originally a form of Māgadhī, in which there was such a great mixture of other dialects that it now gives Pāli its present distinctive different appearance; hence in a

* The word Pāli (Sacred Text) is used in contrast with Atthakathā (commentary) in the line " Piṭakattayapāliñ cha tassa atthakatham pi cha. " Dīpavaṁsa (xx, 20).

† Sā Māgadhī mūlabhāsā narā yāy'ādikappikā,
Brahmānā cū'ssutālāpā Sambuddhā cā'pi bhāsare,
" That Māgadhī is the original language which the ancient people, the angles, those who had not heard any language, and also the Enlightened once spoke."

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general way Magadha and its bordering provinces may be taken to be the home of Pāli.

5. *The Origin of Pāli* :—Pāli is not a uniform language. Numerous double formations show it to be a mixture of many dialects. It is a literary language and as such must have come into existence, like most other literary languages, more or less from a mixture of dialects. But if the resulting literary language is to be a compromise between different dialects, it must nevertheless, have originally come out of a particular dialect; and this might have been the Māgadhī or some form of it, so that the tradition which identifies Pāli with Māgadhī, although it cannot be taken literally, may still be said to have a foundation in a historical fact. It has also been shown that in Pāli there are many phonetical peculiarities of the Māgadhī dialects. As a general rule Pāli shares all those peculiarities of other Prākrit languages which distinguish the Prākrīts as a whole from the Sanskrit. But Pāli cannot be derived directly from Sanskrit because it presents examples which are nearer to the Vedic language of Ancient India. It is, however, to be remembered that these older features in the Pāli have besides them newer ones as well.

6. *Four Different Strata in Pāli* :—It has been shown that in the development of Pāli language four different strata which are chronologically successive can be distinguished. They may be briefly described here :—(i) The language of the Gāthās (*i.e.* the metrical pieces). This is of greatly dissimilar character. On the one hand it has ancient forms which differ merely phonetically from the ancient Vedic language; and on the other there are new formations, which characterise Pāli proper. Not rarely they are found in the same verse. (ii) The language of the Canonical prose. This is

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more uniform and settled. The archaic forms become obsolete and the use of new ones is not accidental and arbitrary as in the old language; but it is regular. (iii) The language of later prose of the non-Canonical literature (like Milindapañho). It depends on the Canonical prose and exhibits its artistic and learned application. But the idiom of this period is characterised by a still further restricted use of archaic forms. (iv) Lastly, the language of later Art-poetry, which again has no uniform character. The authors borrow forms from old as well as new literature and use them promiscuously; at one time they show inclination to archaisms; at another to Sanskritisms. —From all this it will be clear that Pāli is essentially an artificial language, which although at first, possibly, a form of the Māgadhī, and hence identified by the earlier writers with the Magadhī, has later become so much transformed that the two languages appear now to be essentially different.

7. *The Vocabulary and other Linguistic Characteristics* :— The vocabulary of Pāli has two-fifths of the number of the words in common with the Sanskrit; and almost all of the remaining words are regular corruptions from Sanskrit which can be deduced by means of certain phonetical laws peculiar to Pāli. The words indigenous to Pāli are very few indeed; but there is a very important residuum of words older than classical Sanskrit. Hence Pāli cannot be derived from Sanskrit; or to employ a favourite simile from human life we cannot say that Pāli is a daughter of Sanskrit but it is her sister; and as Pāli shows a decisive decay, it is doubtless a younger sister. Its phonetic decay is quite visible; the alphabet is deficient in vowels, ṛi, ṛī ḷi, ai, au; and consonants, ś, sh, and the visarga are lost. In the declension and conjugation the dual is suppressed. Many of the verbs and other old meanings of the

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words have disappeared and old words have come to m
new things. There is no more in Pāli the richness of for
Necessities of assimilation, vowel-shortening, and numer
other changes in the treatment of conjunct-consonants h
impoverished the vocabulary. Two different words have c
to have the same form in Pāli. New verbal form sare h
ever created on false analogy and in the inflection and build
of words the law of analogy prevails extensively. Idiom
constructions and colloquial expressions are abundant
Pāli. The removal of harsh sounds, simplification of c
junct consonants, and such other changes due to
general tendency to minimise the effort of pronuncia
have bestowed such smoothness and flexibility on Pāli a
meet rarely elsewhere, This characteristic of Pāli may
contrasted with the harsh although stately expression
Sanskrit.

8. *The Pāli Literature* :—With this brief account of
Pāli language we might proceed to the next part of our s
ject, viz. the Pāli literature. We have already seen t
Pāli is exclusively used by the Buddhists of Ceylon and F
ther India as the language of their religious books. Th
is no secular literature in Pāli nor does any work date prior
the 5th century B. C. The literary activity in that restric
field however has lasted down to very recent times altho
the literature is one-sided, Usually the Pāli literature
divided into two divisions, each holding a peculia
important position. (i) the Canonical (Scriptural)
(ii) the Non-Canonical. Under the first division comes
great Tipiṭaka (Skr. Tripiṭaka), "The Three Basket
which, like real baskets, is passed from hands to ha
through generations. The Tipiṭaka is to the Budd
what the Vedas are to a Brāhmaṇa or what the Go

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is to a Christain. The other division comprises in it all the remaining works in Pāli (which are of secondary importance from the view-point of the Tipiṭaka) written either as elucidations or as digests, although some of them show real genius and genuine originality. In our brief survey we will follow the same division and begin with the Tipiṭaka first.

9. *The Tipiṭaka : the History of its Formation* :—The life of Gotama Buddha was by far the longest of the lives of the religious teachers of humanity. He is said to have lived till the age of 80 and his career as a professional teacher began most probably from his 35th year. Throughout this long period there were hundreds of occasions to preach his doctrines, hundreds of dialogues, conversations and sermons. While he was alive, Gotama, also laid down principles of the Saṁgha-government and the rules for the public as well as private life of the monks and the nuns during all the seasons of the year. But Gotama, so far we are given to know, did not leave anything in a fixed form by way of books or treatises for the guidance later generations. After his death, however, his disciples thought it necessary to call forth a council of the monks to settle the teachings of the Master, the Canon of Religion (Dhamma) and the rules of the church. The tradition says that there were three such Councils—at Rājagaha, at Vesāli, and at Pāṭaliputra. It is stated, though it is hard to believe, that the two Piṭakas, the first two Baskets out of the three, Vinaya and Sutta, were settled at the first Council of Rājagaha which met within a few weeks after the death of Gotama Buddha. The second Council of Vesāli, it is reported, met 100 years after the death of Buddha to settle the rules of Church-discipline, as there were many schisms in the Church. But a

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real Canon might have been formed at the third Counci
Pātaliputra, which was held 236 years after the death
Buddha, under the presidentship of Tissa Moggaliputta,
the reign of Asoka, the famous Buddhist Emperor. (
thousand monks were present there and the Sacred Te
they collected were called " Theravāda,"—the Doctrin
the Elders; these consist of the collections of discou
conversations, sayings, verses, narratives, and discipline ru
and the Tipiṭaka is a collection of all such texts. It
Tissa who sent missionaries to all quarters for the spread of
Dhamma, and Mahinda, the younger brother* of Asoka
one of these missionaries of Tissa, who brought Budd
and the Buddhist Scriptures to the Island of Ceylon, t
present home. These texts were orally handed down th
but the king Vaṭṭagāmani of Ceylon, who saw that
Canon might be lost if the persons knowing it by heart w
to die, caused it to be written. According to the Buddh
the Canon which we have before us to-day is the s
that was settled at the third Council and was brought
by Mahinda to the Island.

10. *The Divisions and the General Contents of the Tipiṭa*
—The Buddhist Canon bears the name Ti-piṭaka, Th
Baskets, which itself shows that it has three great divisi
They are respectively :—(i) Vinaya-Piṭaka, (ii) Sutta-Piṭ
and (iii) Abhidhamma-Piṭaka. Vinaya-Piṭaka, " the Bas
of Church-discipline," contains all that is required for
Monk-order (Saṁgha), the rules of discipline, prescripti
for the daily life of the monks and the nuns, etc. The Sut
Piṭaka means the Basket of the Suttas. The Pāli word Su
corresponding to the Sanskrit, Sūtra, has however lost the

* Son, according to another tradition.

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meaning "short aphorism" and it is used in a new sense of a Doctrine-text, or a Lecture. Every greater or smaller explanation, very often in the form of a dialogue, of one or more points of Religion (Dhamma) is called a Sutta. And the Sutta-Piṭaka contains five such Nikāyas or collections of Suttas. For an understanding of the Buddhist religion this Piṭaka is the most important of all. Lastly, the Abhidhamma-Piṭaka, "the Basket of Scholasticism" contains texts, which also deal with the Dhamma, but in a more scholastic manner in the form of dry enumerations and schematic divisions which chiefly cover the psychological ground-basis of the Buddhist ethics.

11. *A Tabular Statement*:—The three above divisions further fall into many sub-divisions, which are given below for the sake of reference :—

- (i) The Vinaya-Piṭaka.
  - (1) Suttavibhaṅga.
    - (*a*) Pārājika.
    - (*b*) Pācittiya.
  - (2) Khandhakas.
    - (*a*) Mahāvagga.
    - (*b*) Cullavagga.
  - (3) Parivāra.
- (ii) The Sutta-Piṭaka
  - (1) Dīgha-nikāya.
  - (2) Majjhima-nikāya.
  - (3) Saṁyutta-nikāya.
  - (4) Aṅguttara-nikāya.
  - (5) Khuddaka-nikāya.
    - (*a*) Khuddaka-Pātha.
    - (*b*) DHAMMAPADA.
    - (*c*) Udāna.

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(d) Itivuttaka.
(e) Suttanipāta.
(f) Vimānavatthu.
(g) Petavatthu.
(h) Theragāthā.
(i) Therīgāthā.
(j) Jātakas.
(k) Niddesa.
(l) Paṭisambhidā.
(m) Apādāna.
(n) Buddhavaṁsa.
(o) Cariyāpiṭaka.

(iii) The Abhidhamma-Piṭaka.
(1) Dhammasaṅgaṇi.
(2) Vibhaṅga.
(3) Kathāvatthu.
(4) Puggalapaññatti.
(5) Dhātukathā.
(6) Yamaka.
(7) Paṭṭhāna.

12. *The Vinaya-Piṭaka: Detailed Contents*:—The book of Vinaya-Piṭaka, Suttavibhaṅga, means "the Expl of the Suttas", by which we are to understand the diffe clauses or articles of Pātimokkha, a register of sins, contai 227 articles. It was read on every New and Full-M days to an assembly of monks and nuns and it was a if any one of the audience was guilty of the sin referred He or she had to confess and the punishment was meted The sins were divided into two classes: Pārājikas, wh resulted in the excommunication from the Order and P ttiyas, for which some expiation was laid down. The n book Khandhakas, Chapters, are divided into two parts:

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Mahāvagga, the greater division and the Cullavagga, the smaller division. The former lays down rules for admission into the Order, the Uposatha-ceremony, life in rainy-season, the Pavārana-ceremony, coming at the end of the rains, rules of residence and travel, medicine and dress of the monks, and finally regulations for the right relations and right procedure in the Order in the cases of schisms. The latter describes in the first 9 chapters method of discipline on insignificant occasions, different sins and expiations, settlements of quarrels, the daily life of the monks, residences and residence-arrangements, the duties of monks towards one another and the exclusion from the Pātimokkha-ceremony. The 10th chapter deals with the duties of the nuns. The last two chapters 11 and 12, which are a decidedly later supplement, give an account of the first two Councils of Rājagaha and Vesāli. Thus generally we can see that one and the only aim of the Vinaya-Piṭaka is an account of the Buddhist Church or Order (Saṁgha). The last book Parivāra (Appendix) containing 19 chapters is of later origin, probably a work of a Ceylonese monk. It is a hand-book of instruction in Vinaya-Piṭaka, a Mātikā (contents), without any independent value.

13. *The Sutta-Piṭaka : Detailed Contents* :—As the Vinaya-Piṭaka is the best source of information for the ancient Buddhist Order and the monk-life, so Sutta-Piṭaka is the best source for the Religion of the Buddha and his earliest disciples. The Sutta-Piṭaka contains prose dialogues and legends as also pithy saying and verses. The Dīghanikāya* the first book of the Sutta-Piṭaka contains a series of very long Suttas, of which everyone can stand as a separate work,

*** Number of Suttas : 52 ; divided in three patrs : Sīlakkhandhavagga 1-13), Mahāvagga (14-23), Paṭikavagga (24-52).**

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discussing the points of Buddha's Doctrine. Some Su
like the Brahmajāla, Tevijja, Mahānidāna are very imp
ant but the most important of all is the Mahāparinibbā
sutta, "the great lecture on the final Nibbāṇa (of
Buddha)." It is not a dialogue or a discourse on one or m
points of the Buddhist religion but a running informa
about the last period of the life of the Buddha, his uttera
and his death. It is noteworthy that there is no biogra
of Buddha in the Pāli Tipiṭaka; but there is some mate
preserved in the Mahāvagga and the present Sutta; and i
seems to be one of the most ancient and authentic parts of
Pāli Canon. With particular care every event before the de
of the Master is registered, and amidst his favourite disci
the great teacher, we are told, passed away with th
words, "All the constituents of being are transitory; w
out your salvation with diligence." The Majjhimanikay
the second book of the Suttapiṭaka contains dialog
and discourses, the subjects of which are manifold, and
find there disquisitions on all points of the religion: the f
Noble Truths of the Buddhist religion, the doctrine
Kamma (actions), futility of avarice, refutation of t
soul-belief, Nirvāṇa, different modes of meditation, a
so on. The lessons are taught by an extensive use
the parables, which may be said to be an importa
feature of Buddhism. Nowhere is to be seen a mo
thorough picture of ancient Indian life as here not o
of the religious monks but also of the lay-people. Th
third book, called Saṁyuttanikāya,† i.e. "Suttas arranged in

* Number of Suttas 152; division into three groups of 50 each: Mū
lapaṇṇāsa (1-50), Majjhimapaṇṇāsa (51-100), Uparipaṇṇāsa (101-15

† Number of Saṁyuttas 50; of the Suttas 2889; division in 5 pa
(vaggas).

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group " contains groups, of Suttas, which treat of a definite topic or subject. The most noted of these is the Dhammacakkappavattanasutta, which contains the first sermon delivered by the Buddha, when he began his activity as a religious teacher. The Aṅguttaranikāya, * " Suttas arranged according to the rising numerical sucession," contains Suttas, collected on a curious principle: first come things whose number is one, then those whose number is two, then things whose number is three, and so forth. For instance in the Two-division there are two dark and two bright things, which one must avoid; two grounds for the life in forest; two sorts of Buddhas. In the Three-division the triad of deeds, words and ideas; three sorts of Monks; three god-messengers (Age, Disease, and Death); and so on. In the case of higher numbers, where the matter is wanting, a combination of former things is made. On account of the scholastic grouping of material the Aṅguttaranikāya is nearer to the Abhidhamapiṭaka.—The last Nikāya known as Khuddaka, collections of shorter books, has no definite contents. But in the Ceylonese recension, which we have followed in giving the list of 15 books above, gives the Khuddaka Pāṭha as the first book which was perhaps used as a first lesson-book for the young neophyte. (2) The Dhammapada, our work, the second of the series is to be considered in detail below (para. 19ff). (3) Udāna is a collection of Inspired Utterances of Buddha. (4) The Itivuttaka is very near to Udāna, and consists of Buddha's deep terse sayings, introduced in each case by *Iti vuttam Bhagavatā*—Thus it was said by the Blessed One. (5) The

* The number of Suttas at least 2308; divisions into Nipātas of average 10 Suttas (the highest number 262 and the least 7).

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Sutta-nipāta bears very ancient appearance. The first four parts (Vaggas) comprise 56 pieces; the fifth, known as Pārāyaṇavagga and having 18 sub-divisions, contains questions, put to Buddha by the 16 pupils of Bāvarī and answered by him. (6) Vimāna-vatthu and (7) Peta-vatthu, Tales about the heavenly Palaces and the Spirits, deal as their names show with the celestial mansions and disembodied spirits. (8) Thera-and (9) Therī-Gāthā, the Songs of the Monks and the Nuns, are simply the beautiful masterpieces of spiritual lyrical poetry. The first contains 107 poems and the second 73. The number of Gāthās is respectively 1279 and 522. The material of both of the books seems to have come down from very old times; (10) The Jātaka is a collection of stanzas, to which from the very beginning prose-legends belonged. The latter contains the histories of the earlier lives of the Buddha. In the Canon the stanzas were admitted; but the prose-legends were left to the recitor's care. The nature of the stanzas is very diverse. Sometime they contain a moral maxim, at another a question-and-answer of two persons and so forth. In the later Jātakas stanzas of conversation and and legend are preponderant and are mixed with ballads and epic poetry. (11) The Niddesa is a commentary on a part of Suttanipāta and is ascribed by tradition to Sāriputta. (12) The Paṭisambhidāmagga is a work belonging to the literature of the Abhidhamma-type, and describes how the Arhat reaches knowledge. (13) Apādāna, Great Deeds, is a collection of legends in verse, which describes how the Buddhist Arhats performed great deeds. (14) The Buddhavaṁsa, contains in 28 cantos the history of the 24 Buddhas and it is narrated by the Buddha himself. And (15) the Cariyāpiṭaka, the last book of the Khuddakanikāya is a selection of 25 metrical Jātakas. Buddha himself relates how he in his earlier lives

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had attained the 10 *pāramitās*, perfections, which are the necessary conditions of the Supreme Enlightenment, that he had reached. This seems to be a work of "an honest monk, who was all but a poet."

14. *The Abhidhamma-Piṭaka: Detailed Contents*:—The contents of this Piṭaka are more often condemned than appreciated. Our knowledge of Buddhist philosophy, we are told, would not have suffered even if there had been no Abhidhamma-Piṭaka at all. The Abhidhamma is no systematic presentation of philosophy but only a complement to Dhamma. The form is throughout scholastic. The ideas are schematically classified, not defined by themselves, but only heaped in series of synonyms. The Aṅguttaranikāya may be said to form a transition to the Abhidhamma-Pitaka. Originality and depth are felt wanting everywhere here. Enumerations of dry categories almost amount to superfluity. The form of the work is mostly question-and-answer, a kind of catechism.——There are in all 7 works which constitute the Abhidhamma-Piṭaka. (1) The Dhammasaṅgaṇi, Enumeration of psychical phenomena, is a kind of psychology. (2) Vibhaṅga may be said to be a continuation of the last work. (3) The Kathā-vatthu, is very important for the history of Buddhism. It mentions and refutes different systems of philosophy and it is attributed to the president of the third Buddhist Council, Tissa Moggaliputra (see para. 9 above), (4) Puggalapaññatti, Description of the individuals, describes in questions and answers types of personalities and characters. (5) The Dhātukathā, Exposition of elements, discusses the different psychical phenomena and their categories. (6) The Yamaka is so named because the questions in it are cast in two forms namely positive and negative. (7) The Paṭṭhāna-

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ppakaraṇa or the Mahāpaṭṭhana is a voluminous work. It treats of causality. It is very difficult in many places.

15. *The Non-Canonical Literature* :—Soon after the Canon was closed, there began to arise an elucidatory literature for the Canon and tradition tells us that when Mahinda (see para. 9 above) brought the Tipiṭaka to Ceylon, he also brought an Atthakathā (Skr. Arthakathā) a Commentary on the Sacred Texts. This was the basis of those famous commentaries of that gifted commentator of wonderful industry—that Buddhist Sāyaṇācārya, viz., Buddhaghosa, who lived in the 5th century. The Pāli Buddhist literature after the close of the Canon can be divided into three convenient periods as follows :—(*a*) Literature from the close of the Canon to the 5th century A. D., the time of Buddhaghosa. (*b*) From the 6th century up to the 11th century. And (*c*) from the 12th century till very recent times. The literature of this period offers not many points of originality and is certainly, as said above, one-sided ; but it has preserved a tradition of study and instruction of the Dhamma, ever since it was first preached by the Gotama Buddha. We will briefly survey the three periods in order.

16. *The Non-Canonical Literature* : (*a*) *The First Period* :—The Nettippakaraṇa and the Peṭakopadesa belong to a time previous to the life of Buddhaghosa. They serve as an introduction to the teachings of the Buddha and are traditionally ascribed to Mahākaccāyana ; but it does not seem to be reliable. An exceedingly important book, with contents practically the same as those of the Theravāda, is the so-named Milinda-pañha, the Questions of King Milinda. Milinda is the Indian form of the name of the Greco-Bactrian King Menander who lived in the second century before the Christian era ; and was well-disposed to Buddhism. The book contains questions

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and answers between the King and the Buddhist Thera, Nāgasena. The book must have been composed in the North-west of India in Buddhist Sanskrit; and it was later translated into Pāli in Ceylon, certainly before the date of Buddhaghosa, who often quotes it. The original work seems to have been much shorter, as the early Chinese translation shows. It was most probably enhanced in Ceylon by many additions.——Another historically important book is the Dīpavaṁsa, the Island Chronicle, which has preserved the traditional history to the end of the reign of the King Mahāsena (325-352).

17. *The Non-Canonical Literature: (b) The Second Period:* —The beginning of the second period is characterised by a number of commentaries written on the Tipiṭaka and based on the older Atthakathā. The Name of Buddhaghosa stands supreme in this province. A Brahmin of Northern India, he came to Ceylon after his conversion to study the Pāli Tipiṭaka and the Atthakathā, which was then in the Sinhalese language, and which tradition tells us was brought to Ceylon by Mahinda along with the Canon. The commentaries written by Buddhaghosa are as follows:—

I. Vin. 1. Samantapāsādikā ..Com. on Vinaya-Piṭaka.
2. Kaṇkhāvitaraṇī ..Com. on Pātimokkha.
II. S. P. 3. Sumaṅgalavilāsinī ..Com. on Dīghanikāya.
4. Papañcasūdanī ..Com. Majjhimanikāya.
5. Sāratthapakāsinī ..Com. on Saṁyuttanikāya.
6. Manorathapūraṇī ..Com. on Aṅguttaranikāya
7 Paramatthajotikā ..Com. on Khuddakanikāya Nos. 1, 5.
III. A. P. 8. Aṭṭhasālinī Com. on Dhammasaṅgaṇi.
9. Sammohavinodinī ..Com on Vibhaṅga.

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10. Pañcappakaraṇattha-katha — Com. on Abh. P. Nos. 5, 4, 3, 6, 7.

The commentaries on the Abhidhamma-Piṭaka seem to have a common name Paramatthakathā. The comms. on the Jātaka and on the Dhammapada, of which latter more will be said later, are also ascribed to him. One independent work by him named Visuddhimagga, the Way of Purity, is the first comprehensive and systematic exposition and throughly philosophic treatment of the teachings of the Buddha. The three principal divisions of the work are Sīla, Samādhi and Paññā. The style is chaste and lucid and as in his other commentaries he has tried to make dry discussions lively by introducing here and there parables and legends. Besides Buddhaghosa may be mentioned other authors like. 1. Buddhadatta (traditionally said to be his contemporary), the author of Madhuratthavilāsinī (Commentary on Buddhavaṁsa), Vinayavinicchaya (a compendium of Vinaya in Pāli verses), Uttaravinicchaya (a book handling similar subjects), Abhidhammāvatāra (a manual of Buddhist scholasticiom) and Jinālaṅkāra ; 2. Ānanda, the author ot of Mūlaṭīkā (the oldest sub-commentary on the Atthakathā on the Abhidhamma-Piṭaka) and 3. Dhammapala, the author of Paramatthadīpanī (commenting those books of the Khuddaka Nikāya which are left by Buddhaghosa, and the Mahātīkā or Paramatthamañjūsā, a commentary on the Visuddhimagga. One very widely used book of Abhidhamma is the Abhidhammatthasaṅgaha of Anuruddhācārya. Another very important book, Mahāvaṁsa, the Great Chronicle, composed by Mahānāma, belongs to the beginning of the 6th century (under king Dhātusena). Anāgatavaṁsa by Kassapa is a prophecy from Buddha's work about the future Buddha Metteya. The Bodhivaṁsa or the Mahābodhivaṁsa by Upatissa is a history

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of the holy tree in Anurādhāpūr.—A very important work belonging to the time of Buddhaghosa is the Kaccāyanavyākaraṇa or Kaccāyanagandha by Kaccāyana, which is the oldest Pāli grammar. This Kaccāyana is different from the Mahākaccāyana the disciple of the Buddha as also from the Kātyāyana, the writer of Vārtikas on the grammar of Pāṇini. It is worth noting that in his treatment of the grammar the author has ignored the relation of Pāli and Sanskrit. Besides this work two other, Mahāniruttigandha and Cullanirutti are attributed to him.

18. *The Non-Canonical Literature*: (c) *The Third Period*: —In the 12 century in the reign of Parakkamabāhu (1153-1186) the literary activity began vigorously. The Thera Mahākassapa called forth a council to collect the Atthakathās, sub-commentaries, Tīkās in the Māgadhī language. Sāriputta and his disciples are notables figures in this literary activity. He wrote commentaries of which Sāratthadīpanī is famous. Also his Vinayasaṁgaha is well-known. His disciples, Saṁgharakkhita, Buddhanāga, Vācissara, and Sumaṅgala are authors of many commentaries. They have also worked in the field of the Buddhist legend-literature and church-history. The Dāṭhavaṁsa of Dhammakitti gives the history of the tooth-relic of the Buddha. The Thūpavaṁsa of Vācissara is a dry compilation of older material. The Jinālaṁkāra of Buddharakkhita is a fine piece of artistic poetry. It describes the career of the Buddha till his Enlightenment. A work of similar nature is the Jinacarita of Medhaṁkara, a contemporary of Vācissara. The Mahāvaṁsa-tīkā is remarkable for the historical tradition it has preserved. An author of the 13th century, Vedehathera has written two works (a) Samantakūṭavaṇṇanā, Discription of the Adam's Peak, and (b) the Rasavāhinī, a collection of

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prose stories, 40 belonging to the Jambudīpa (India) and 63 to the Laṅkādīpa (Ceylon). The material is taken from the Atthakathās. A contemporary of Vedehathera was Buddhas ppiya, the author of Pajjamadhu. It is a poem of 104 verses of artistic poetry extolling the Buddha and his wisdom.—— The history in Mahāvaṁsa was further continued under a different name Cūlavaṁsa and a historical chronicle was thus completed dealing with the whole of the Ceylonese history. The traditionally known author is Dhammakitti.—Between the 13 and the 14th century come two works (1) Sārasaṁgaha of Siddhattha a work on Buddhism in mixed prose and metre, and (2) Saddhammasaṁgaha of Dhammakitti Mahāsāmin. Two works treating of the different existences in the hells heaven etc. are Lokappadīpasāra and Pañcagatidīpana, which belong to the 14th century. To the same period belongs also the Buddhaghosuppatti of Mahāmaṅgala, the grammarian. In the 15th century the literary activity, shown by the Burmese monks is in the forefront. There flourished authors like (1) Ariyavaṁsa (the author of Maṇisāramañjūsā, Maṇidīpa, both being commentaries, and Jātakavisodhana), (2), Saddhammapālasiri (the author of the Nettibhāvanī) (3), Sīlavaṁsa (the author of Buddhālaṁkara, a poetical version of the Sumedhakathā and Raṭṭhasāra who versified many Jātakas. In the 17th century there were (1) Tipiṭakālaṁkara (the author of Vīsativaṇṇanā, the commentary on the first 20 introductory verses of the Aṭṭhasālinī, Yasavaddhanavatthu and Vinayālaṁkara, (2) Tilakaguru (the author of Dhātukathāṭikāvaṇṇanā) (3) Sāradassī (the author of Dhātukathāyojanā) and (4) Mahākassapa (the author of Abhidhammaṭṭhagaṇṭhipada). As for the grammatical literature three different schools may be mentioned : (1) the works like the Bālāvatāra and the Rūpa-

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siddhi, which follow the grammar of Kaccāyana; (2) the grammar of Moggalāna and other works like Payogasiddhi, Padasādhana etc. and (3) the Saddanīti, a peculiarly valuable work by Aggavaṁsa Mahāthera, who lived in the 12th century, with the Cullasaddanīti. To each of these schools belongs one seperate root-list. All these grammarians treat Pāli as a literary language and and their system is not founded on continuous tradition. A dictionary of words on the line of the Sanskrit Amarakośa is the Abhidhānappadīpikā of Moggalāna who, however, is said to be different from the grammarian and lived in the 12th century. The work contains 1203 verses and is divided into three parts: synonyms, homonyms and indeclinables. It seems that the author used the Amarakośa and the other similar works as his models. Lastly, the Ekakkharakośa of a Burmese monk (of the 15th century) Saddhammakitti may be mentioned as a metrical list of monosyllabic words.

19. *The Dhammapada: Its Text*:—From the brief sketch of Pāli and Pāli literature given above the young student, it is hoped, has gathered some information about the extent and nature of the Pāli literature; and the place of Dhammapada in the Buddhist Canon is now sufficiently clear to him. The text which has been handed down to us contains 423 verses divided into 26 chapters containing an unequal number of verses varying from 10 to 41. The book forms an anthology of verses either culled out from other sources or incorporated from the mass of literature floating among the early Buddhists, like the Thera- and the Therī-gāthā, the Psalms of the Brethren and the Sisters. The compiler of our work does not mention, who the individual author of each verse was. Some verses are found in works like Mahābhārata and Manusmṛiti; while others may be said to be Buddhist adaptations of general

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moral precepts not belonging to any particular sec
The verses are mostly detached but often many of th
coming together, form a short poem. The principle
division of chapters is often arbitrary and someti
amounts to a mere appearance of the same word c
similar phrase. More than half of the number of verse
found in other canonical texts. It seems that the comp
of Dhammapada gathered verse after verse from diffe
sources to make this splendid anthology, like flo
gathering, which he himself describes in the book (v. 45

20. *The Date of Dhammapada* :—The oldest kn
Pāli work in which Dhammapada is expressly mentione
the Milindapañha (see para. 16 above); and the traditi
date assigned to this work is somewhere about the begin
of the Christian era. The Kathāvatthu ascribed to T
Moggaliputta, the president of the third Buddhist cou
held about the middle of the 3rd century B.C., cont
many quotations, which are found only in Dhammapa
but the source is not indicated there. The Mahānidd
a Canonical commentary on the Atthakavagga and
incorporated in the Suttanipāta of the Khuddakanik
and the Cullaniddesa contain quotations which we f
only in the Dhammapada. The closing date of the
Canon is generally regarded as not later than the se
century before Christ; hence the latest date for these w
would be not later than the 2nd century. The book
the Khuddakanikāya are enumerated in the two sch
the Dīghabhāṇakas and the Majjhimabhāṇakas, w
point to a time about the third century. There is
a tradition that the Appamādavagga was recited to

* This may be the case of the Jātakas also.

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Emperor Asoka. Hence it is held not without reason that the Pāli Dhammapada existed in the third century B.C. In one recension or another the work was known throughout the Buddhist world. There were Sanskrit versions made from the Pāli original and one of such Sanskrit versions is known to us from its Chinese translation (of the king Fa-kheu) made in the year 223 A. D. It presupposes an original of 500 verses ; but it agrees in its general form, name, number, and succession of chapters. It may be noted here that this translation was printed from blocks in 972 A. D. nearly 7 centuries before Gutenberg.

21. *The Commentary on Dhammapada* :—One very huge commentary is handed down to us. Its colophon states that the author is Buddhaghosha ; but this is the only evidence to believe that such is the case. The commentary on the Jātakas is also ascribed to Buddhaghosa and the two commentaries appear very much resembling to each other in form and contents. But in spite of this and the tradition of the Gandhavaṁsa, the History of Books, written by Burmese writer of the 17th century to the effect that the author of the Jātakatthavaṇṇanā is Buddhaghosa, scholars are of opinion that this is not possible ; the author is some one else, unknown to us. In the commentary the most predominant element is that of legends, and text-exegesis has become an affair of quite secondary nature. In the case of every gāthā or a group of gāthās, the commentator narrates when, where and why it was uttered by Buddha, in whose mouth it is invaribly put. The commentator tells us thus these are the actual words of the Master. This problem is very much like the problem, how much the Bhagavadgītā is the genuine utterance of Śrīkṛishṇa. We might at least say that though it is impossible that these were the actual words of the

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Teacher, they nevertheless represent the true spirit of [illegible] teachings. The meaning of the "Buddhav..canam" is [illegible] be understood literally as it appears; it means: [illegible] which would have suited in the mouth of the Buddha.

22. *The meaning of the Title: "Dhammapada"* The two words *Dhamma* and *Pada* which will help [illegible] the interpretation of the title are themselves ambig[illegible] The first word has meanings like nature, property, [illegible] doctrine, law and religion; and the second means, [illegible] foot, track, place, etc. The title of the book is trans[illegible] in a variety of ways like "The Path of Virtue," [illegible] Foot-step of Religion," "The Path of Truth (Wahrheitspf[illegible] The first word Dhamma occurs in Dhammapada [illegible] least three different senses: (1) the Law or [illegible] (as preached by the Buddha), (2) thing or form, (3) way or mode of life. The first is the general [illegible] which is found, in he majority of cases for exa[illegible] it is used in *esa dhammo sanantano*, this is the eternal l[illegible] (i, 5), *yahmi saccaṁ ca dhammo ca*, in whom there is t[illegible] and law, *sammadakkhāte dhamme*, (vi, 11) in the excell[illegible] preached law, etc. In the second sense we find i[illegible] *cattāro dhammā vaḍḍhanti*, the following four things incr[illegible] *sabbe dhammā anaccā'ti*, that all forms are soulless, (xx, [illegible] and in *māla ve pāpakā dhammā*, the evil ways are si[illegible] *hīnaṁ dhammaṁ na seveyya*, one should not take to [illegible] mode of life (xiii, 1), it may be said to be used in the [illegible] sense. This word also comes in such forms as *dham[illegible]* *dhammaṭṭho, dhammachārī*, etc. Less perplexing is, how[illegible] the meaning of the word *padaṁ* in Dhammapada: *pa[illegible]* *maccuno padaṁ*, the thoughtlessness is the path to d[illegible] (ii, 1), *ākāse padaṁ natthi* (xviii, 20) there is no way in [illegible] sky; and so on. But the best help to interpret the [illegible]

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is the very title occuring in the text. In (viii, 1. 2. 3) the words *atthapada*, *gāthāpada*, and *dhammapada** come in successively and second *pada* of every compound part is undoubtedly used in the sense of a clause or a sentence. Hence Dhammapada seems to mean nothing but asaying or a maxim about the (Buddha's) Dhamma. So also when the poet asks who would gather a *dhammapada*, (iv, 1) he has used it in this very sense.

23. *Arrangement, Grammar and Metre* :—It was said above that the arrangement of the book is partly topical had partly arbitrary. There is no reason why the chapter on Miscellany should stand in the middle instead of coming at the end. The same stanza (xx, 15) is repeated as (iv, 4) simply because the word contains the word *puppha* in the simile chosen. There is no reason why verses (xix, 11. 12) should not be included in the Bhikkhuvagga, which seems to be its proper place. The same reasoning can be applied in the case of (xix, 3) which ought to have stood in the 6th Paṇḍitavagga. Repetition of the verse vi, 5 as x, 17 we are at a loss to explain. And so on about the arrangement of many other verses.——The language of the work appears to be allied to the language of the gāthās and is on the whole regular. Yet earlier and later strata may be distinguished; for example the two Pāli renderings of the Sanskrit word tṛishṇā, taṇhā and tasinā, which are supposed to belong to different periods. The inflexion of words is perfectly regular and there are very few irregularities caused by metrical exigencies, here and

* The variant for this reading is Gāthāpada, which does not weaken our position but strengthens it. Childers has also interpreted the title in a similar way. See his Dictionary.

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there (see verse 10). The syntax is easy and rarely does idea extend beyond one verse. The two metres used *anustup* and *trishtup* but there is no fixity about the nu and quantity. Arbitrary handling of samdhi-rules has he to reduce or increase the number of syllables as the c might require. From the eclectic nature of the work th could be no rule as regards the sucession of verses accord to the metrical form.

24. *The Style of the Work* :—It is difficult to describ style of a work of composite nature like the Dhammapa But a few general remarks stating its main characteris may be made here. The sameness of purpose and the artifi method of topical arrangement have to a certain extent, ta the place here of the unity and continuity of theme. T language is smooth and the verses, on account of their cr ness and pointed character are charming to a sympath reader. Those who are biased against Buddhism or h that a religion like Buddhism is nothing but an extreme f of puritan and ascetic life, will not probably feel the simpli and humanity of the description of life and its weakness But a candid person of the world who has experienced t bitternesses of life must be touched by the almost path and appealing nature of the work. Rarely is the meaning of author unintelligible and rarely the help of tradition is quired to know the exact meaning of the verse (see v. xxiv, Verses like this are especially the examples the tendency wh culminated in the style of Abhidhamma Piṭaka. The lear style and treatment of the subject was not suited to the ca an ordinary man of the world or the pious monk, who w satisfied with the epigrammatic couplets or maxims, wh could be remembered on appropriate occasions and which co

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teach him what the wise and enlightened sages of old had to advise about life and its tracks. Herein may be detected the tremendous popularity of Dhammapada, which we are told was learnt by the monk living in the forest or monastary as well as the layman residing in a town. A very striking characteristic of the style is the wonderful use of happy similes chosen from life. It will be impossible to chose even the best of them here. But, the man standing on the hill (ii, 8), the fish taken out of water(iii, 2), the demolished house (xi, 9), the sleeping village, inundated by floods (xx, 15), the elephant standing calm amidst showers of arrows———these and a host of others are peculiarly charming. Another feature is the use of contrast, made to show the good and bad sides of the same questions in parallel language. The whole of the first *vagga* may be taken as an example of this, where the same words and forms are used with the changes required. Sometimes one striking line or a part thereof is repeated for forcible expression, a feature also to be seen in Sanskrit literature (see viii, 11 ff.; xx, 5-7). At times is also seen the old propensity of Sanskrit texts like the Brāhmaṇas for fanciful derivations of words like Brāhmaṇa of Samaṇa and others (see verse xxvi, 6). Dhammapada does not show a very great development in technical terms; we meet only a few like *ariyasaccāni sotāpatti, atthaṅgiko maggo* etc., which may have been current among the Buddhists from the very beginning.

25. *The religious and moral teaching of the Book* :—The general contribution of Buddhism to religion and ethics may be said to be the teaching of the book. It would be futile, however, to attempt here even an epitome of it. But this paragraph we mean to devote to an indication of the outlines. The four Noble Truths of Buddhism (see p. 95 of Notes) viz.

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(i) All that exists is subject to misery, (ii) This misery ha[s] passions of human heart as the root-cause, (iii) Freedom [from] passions is also freedom from misery, and (iv) The wa[y] [to] Freedom is "the Eight-fold Way,"—which are the basis [of] Buddhist religion—are referred to in xiv, 12 and mentio[ned in] the next verse. The need of philosophy and religi[on is] throughout practical. The poet asks, "Why laugh[? Is] there any joy when everything is burning ablaze? S[ince] you are enveloped in darkness: why don't you seek for [light] (xi, 1)?" The pessimistic tone of Buddhism, which lays [a] great stress on the sufferings of life, on age and decay, [and] and death (xi, 3-5) can hardly be found elsewhere. T[here] is nothing painful, the text tells, like the constituents of [sen]ent life (which Buddhism technically calls *Khan[dhas*], Sanskrit, *Skandhas*), viz. the Aggregates (xv, 6); re-bir[th is] painful (xi, 8); the elements of consciousness are p[ainful] (xv, 7). The annihilation of this pain is true happ[iness] (xxiii, 12). And everybody, who would follow the Bud[dha's] Eight-fold path will be freed from all kinds of misery (xiv, [...]). The birth of the Buddha, the preaching of the Dhamma [and] the foundation of the Order, Saṁgha, are meant for the [good] of the people (xiv, 16). The root-cause of misery is t[aṇhā,] thirst or greed for sensual pleasures. And all the evil acti[ons] of an individual which bring him into misery proceed f[rom] this *taṇhā* (xxiv, 10) The poet asks proudly, Whither sh[all he] be led—he who has no *taṇhā* (xiv, 2)? Impelled by it [the] individual acts sinfully (xxiv, 9) and there is no place in sea or mountain, or sky approaching which one can be [free] from effects of the evil actions namely, rebirth and misery [(ix,] 12 13). While committing sin, the fool does not know [it,] but it burns him like fire (x, 8). Human greed is [such] that even though there is shower of gold or even th[...]

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one possesses all the pleasures of heaven at one's command one is not satisfied at all (xiv, 8. 9). Hence the disciple of the Buddha has to root out this *taṇhā* (xiv, 9). The destruction of greed overcomes all misery (xxiv, 20). To overcome it one has to subdue his mind, because if it is rightly directed it does such good as is not possible to be effected even by father, mother or other relatives (iii, 2). Nobody knows when death comes and takes away man while his mind is engrossed in worldly life (iv, 5) and his desires are unfulfilled (iv: 5). Here the lesson of self-help is taught (xii, 1 ff). One is the lord of oneself and can attain to one's good if one subdues oneself (xii, 4). One is responsible for one's miseries, and help, if it is to come, comes from oneself (xii, 9). Two things are important in this respect. The person must not follow a wrong path (xiii, 1) nor should he take to extreme sorts of self-mortifications, without subduing his desires (x, 13) ; he should realise that all being is impermanent, painful and unsubstantial (xx, 5-7). He should approach the trinity of the Buddha, Dhamma and Saṁgha as the place of refuge (xiv, 12-14). He must always bear in mind the teaching of the Buddha, which is in short, (i) abstention from all sin, (ii) cherishing of good and (iii) purification of mind (xvi, 5). He should always guard himself in thought, word and deed (xvii, 13. 12. 11) and when he is controlled in these then alone he can be said to be well-controlled (xvii, 14). Difficult indeed is self-conquest (xii, 3) ; but without it one cannot cut away the fetters of evil (xxiv, 17, 16). On the other hand one cannot achieve this by mere outward appearance of a disciple of the Buddha—by taking yellow robes without eschewing evil passions from his heart. He must cleanse himself from sin (i, 9, 10)——this is the most essential step to attain the final goal, Nibbāṇa, the highest happiness,——*nibbāṇaṁ*

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paramaṁ sukhaṁ. For this purpose the general ethical
cepts common to all religions are laid down: a person
have truthfulness and non-addiction (xxvi, 26) and he
shake off his anger, hatred, pride and envy (xxvi 25). H
to take up to contemplation and meditation and the
laid down by the Buddha leads him to Nirvāṇa, that re
abode of happiness where all elements of being which
misery are annihilated and which is the highest
(*uttamattha* xxvi, 4. 21). All his lusts are lost; his d
vanish; he reaches the deathless state (xxvi, 29) and is
from merit, demerit, and sorrow; free from the quagmi
birth and infatuation; free from guiles and attachment (
32). In this world he knows the end of sorrow (xxvi, 2
knows his former lives; sees heaven and hell and sin
him not even if he kills father, mother or whole
(xxi, 5); his knowledge is perfect and he is endowed
all perfection (xxvi, 41). This is in brief the substan
Buddhist teaching; strange as it might appear, Bud
has no place for God; as for the metaphysical side the
no better; the Buddha solved only the problem of life th
individualistic ethics and psychology. For the social pr
his answer was the foundation of the religious order,
has survived to the present day. One of the benefacto
mankind, the worthy Master understood the spiritual nee
humanity and realising himself the goal of life, preached
Path discovered by him to the people at large for who
stood; and it may be summarised in the following wor
the Master himself—All the constituents of being
transitory; seek freedom from it with diligence.

26. *Acknowledgement*:—Before closing this introdu
we must acknowledge our debt to previous writers,

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are we seeking words to express that ; but we cannot find any-thing better than the following couplet of the famous Vedāntin Madhusūdanasarasvati :—

Yadatra saushṭhavam kiñcittad *vidāmeva* me nahi ;
Yadatrāsoushṭhavam kiñcittanmamaiva vidāṁ nahi.

"Whatever excellence you see here, belongs to the learned ; whatever demerit herein, belongs to me and not to the learned."

LITERATURE FOR FURTHER CONSULATION.

(i) Dhammapada, Text Editions, translations, etc.

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3. Dhammapada, German Translation by Weber (ZDMG 14, 1860, and Indische Streifen, Vol. 1, 1860).
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॥ नमो तस्स भगवतो अरहतो सम्मासम्बुद्धस्स ॥

C. M. V. Sharma Malagouda

१. मनोपुब्बङ्गमा धम्मा मनोसेट्ठा मनोमया ।
मनसा चे पदुट्ठेन भासति वा करोति वा ।
ततो नं दुक्खमन्वेति चक्कं व वहतो पदं ॥ १ ॥

२. मनोपुब्बङ्गमा धम्मा मनोसेट्ठा मनोमया ।
मनसा चे पसन्नेन भासति वा करोति वा ।
ततो नं सुखमन्वेति छाया व अनपायिनी ॥२॥

३. अक्कोच्छि मं अवधि मं अजिनि मं अहासि मे ।
ये तं उपनय्हन्ति वेरं तेसं न सम्मति ॥ ३ ॥

४. अक्कोच्छि मं अवधि मं अजिनि मं अहासि मे ।
ये तं न उपनय्हन्ति वेरं तेसूपसम्मति ॥ ४ ॥

५. न हि वेरेन वेरानि सम्मन्तीध कुदाचनं ।
अवेरेन च सम्मन्ति एस धम्मो सनन्तनो ॥ ५ ॥

६. परे च न विजानन्ति मयमेत्थ यमामसे ।
ये च तत्थ विजानन्ति ततो सम्मन्ति मेधगा ॥ ६ ॥

७. सुभानुपस्सिं विहरन्तं इन्द्रियेसु असंवुतं ।
भोजनम्हि अमत्तञ्ञुं कुसीतं हीनवीरियं ॥
तं वे पसहति मारो वातो रुक्खं व दुब्बलं ॥ ७ ॥

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८. असुभानुपस्सिं विहरन्तं इन्द्रियेसु सुसंवुतं ।
भोजनम्हि च मत्तञ्ञुं सद्धं आरद्धवीरियं ।
तं वे नप्पसहति मारो वातो सेलं व पब्बतं ॥ ८ ॥

९. अनिक्कसावो कासावं यो वत्थं परिदहेस्सति ।
अपेतो दमसच्चेन न सो कासावमरहति ॥ ९ ॥

१०. यो च वन्तकसावस्स सीलेसु सुसमाहितो ।
उपेतो दमसच्चेन स वे कासावमरहति ॥ १० ॥

११. असारे सारमतिनो सारे चासारदस्सिनो ।
ते सारं नाधिगच्छन्ति मिच्छासङ्कप्पगोचरा ॥ ११ ॥

१२. सारं च सारतो ञत्वा असारं च असारतो ।
ते सारं अधिगच्छन्ति सम्मासङ्कप्पगोचरा ॥ १२ ॥

१३. यथा अगारं दुच्छन्नं वुट्ठि समतिविज्झति ।
एवं अभावितं चित्तं रागो समतिविज्झति ॥ १३ ॥

१४. यथा अगारं सुच्छन्नं वुट्ठि न समतिविज्झति ।
एवं अभावितं चित्तं रागो न समतिविज्झति ॥ १४ ॥

१५. इध सोचति पेच्च सोचति पापकारी उभयत्थ सोचति ।
सो सोचति सो विहञ्ञति दिस्वा कम्मकिलिट्ठमत्तनो ॥ १५ ॥

१६. इध मोदति पेच्च मोदति कतपुञ्ञो उभयत्थ मोदति ।
सो मोदति सो पमोदति दिस्वा कम्मविसुद्धिमत्तनो ॥ १६ ॥

१७. इध तप्पति पेच्च तप्पति पापकारी उभयत्थ तप्पति ।
पापं मे कतं ति तप्पति भिय्यो तप्पति दुग्गतिं गतो ॥ १७ ॥

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१८. इध नन्दति पेच्च नन्दति कतपुञ्ञो उभयत्थ नन्दति ।
पुञ्ञं मे कतं ति नन्दति भिय्यो नन्दति सुग्गतिं गतो॥१८॥

१९. बहुं पि चे सहितं भासमानो न तक्करो होति नरो पमत्तो ।
गोपो व गावो गणयं परेसं न भागवा सामञ्ञस्स होति॥१९॥

२०. अप्पं पि चे सहितं भासमानो
धम्मस्स होति अनुधम्मचारी ।
रागं च दोसं च पहाय मोहं
सम्मप्पजानो सुविमुत्तचित्तो ।
अनुपादियानो इध वा हुरं वा
स भागवा सामञ्ञस्स होति ॥ २० ॥

इति यमकवग्गो पठमो ।

२१. अप्पमादो अमतपदं पमादो मच्चुनो पदं ।
अप्पमत्ता न मीयन्ति ये पमत्ता यथा मता ॥ १ ॥

२२. एतं विसेसतो ञत्वा अप्पमादम्हि पण्डिता ।
अप्पमादे पमोदन्ति अरियानं गोचरे रता ॥ २ ॥

२३. ते झायिनो साततिका निच्चं दळ्हपरक्कमा ।
फुसन्ति धीरा निब्बाणं योगक्खेमं अनुत्तरं ॥ ३ ॥

२४. उट्ठानवतो सतिमतो सुचिकम्मस्स निसम्मकारिनो ।
संयतस्स च धम्मजीविनो अप्पमत्तस्स यसोऽभिवड्ढति ॥ ४ ॥

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२५. उट्ठानेनप्पमादेन संयमेन दमेन च ।
दीपं कयिराथ मेधावी यं ओघो नाभिकीरति ॥ ५ ॥

२६. पमादमनुयुञ्जन्ति बाला दुम्मेधिनो जना ।
अप्पमादं च मेधावी धनं सेट्ठं व रक्खति ॥ ६ ॥

२७. मा पमादमनुयुञ्जेथ मा कामरतिसन्थवं ।
अप्पमत्तो हि झायन्तो पप्पोति विपुलं सुखं ॥ ७ ॥

२८. पमादं अप्पमादेन यदा नुदति पण्डितो ।
पञ्ञापासादमारुय्ह असोको सोकिनिं पजं ।
पब्बतट्ठो व भुम्मट्ठे धीरो बाले अवेक्खति ॥ ८ ॥

२९. अप्पमत्तो पमत्तेसु सुत्तेसु बहुजागरो ।
अबलस्सं व सीघस्सो हित्वा याति सुमेधसो ॥ ९ ॥

३०. अप्पमादेन मघवा देवानं सेट्ठतं गतो ।
अप्पमादं पसंसन्ति पमादो गरहितो सदा ॥ १० ॥

३१. अप्पमादरतो भिक्खु पमादे भयदस्सि वा ।
संयोजनं अणुं थूलं डहं अग्गी व गच्छति ॥ ११ ॥

३२. अप्पमादरतो भिक्खु पमादे भयदस्सि वा ।
अभब्बो परिहानाय निब्बाणस्सेव सन्तिके ॥ १२ ॥

इति अप्पमादवग्गो दुतियो ।

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३३. फन्दनं चपलं चित्तं दुरक्खं दुन्निवारयं ।
उजुं करोति मेधावी उसुकारो व तेजनं ॥ १ ॥

३४. वारिजो व थले खित्तो ओकमोकत उब्भतो ।
परिफन्दतिदं चित्तं मारधेय्यं पहातवे ॥ २ ॥

३५. दुन्निग्गहस्स लहुनो यत्थकामनिपातिनो ।
चित्तस्स दमथो साधु चित्तं दन्तं सुखावहं ॥ ३ ॥

३६. सुदुद्दसं सुनिपुणं यत्थकामनिपातिनं ।
चित्तं रक्खेथ मेधावी चित्तं गुत्तं सुखावहं ॥ ४ ॥

३७. दूरङ्गमं एकचरं असरीरं गुहासयं ।
ये चित्तं संयमेस्सन्ति मोक्खन्ति मारबन्धना ॥ ५ ॥

३८. अनवट्ठितचित्तस्स सद्धम्मं अविजानतो ।
परिप्लवपसादस्स पञ्ञा न परिपूरति ॥ ६ ॥

३९. अनवस्सुतचित्तस्स अनन्वाहतचेतसो ।
पुञ्ञपापपहीनस्स नत्थि जागरतो भयं ॥ ७ ॥

४०. कुम्भूपमं कायमिमं विदित्वा नगरूपमं चित्तमिदं ठपेत्वा ।
योधेथ मारं पञ्ञायुधेन जितं च रक्खे अनिवेसनो सिया॥८॥

४१. अचिरं वतयं कायो पठविं अधिसेस्सति ।
छुद्धो अपेतविञ्ञाणो निरत्थं व कलिङ्गरं ॥ ९ ॥

४२. दिसो दिसं यं तं कयिरा वेरी वा पन वेरिनं ।
मिच्छापणिहितं चित्तं पापियो नं ततो करे ॥ १० ॥

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४३. न तं माता पिता कयिरा अञ्ञे वापि च ञातका ।
सम्मापणिहितं चित्तं सेय्यसो नं ततो करे ॥ ११ ॥

इति चित्तवग्गो ततियो ।

४४. को इमं पठविं विजेस्सति यमलोकं च इमं सदेवकं।
को धम्मपदं सुदेसितं कुसलो पुप्फमिव पचेस्सति ॥ १

४५. सेखो पठविं विजेस्सति यमलोकं च इमं सदेवकं ।
सेखो धम्मपदं सुदेसितं कुसलो पुप्फमिव पचेस्सति ॥ २

४६. फेणूपमं कायमिमं विदित्वा
मरीचिधम्मं अभिसम्बुधानो ।
छेत्वान मारस्स पपुप्फकानि
अदस्सनं मच्चुराजस्स गच्छे ॥ ३ ॥

४७. पुप्फानि हेव पचिनन्तं व्यासत्तमनसं नरं ।
सुत्तं गामं महोघो व मच्चु आदाय गच्छति ॥ ४ ॥

४८. पुप्फानि हेव पचिनन्तं व्यासत्तमनसं नरं ।
अतित्तं येवं कामेसु अन्तको कुरुते वसं ॥ ५ ॥

४९. यथापि भमरो पुप्फं वण्णगन्धं अहेठयं ।
पलेति रसमादाय एवं गामे मुनी चरे ॥ ६ ॥

५०. न परेसं विलोमानि न परेसं कताकतं ।
अत्तनो व अवेक्खेय्य कतानि अकतानि च ॥ ७ ॥

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५१. यथापि रुचिरं पुप्फं वण्णवन्तं अगन्धकं ।
एवं सुभासिता वाचा अफला होति अकुब्बतो ॥ ८ ॥

५२. यथापि रुचिरं पुप्फं वण्णवन्तं सगन्धकं ।
एवं सुभासिता वाचा सफला होति सकुब्बतो ॥ ९ ॥

५३. यथापि पुप्फरासिम्हा कयिरा मालागुणे बहू ।
एवं जातेन मच्चेन कत्तब्बं कुसलं बहुं ॥ १० ॥

५४. न पुप्फगन्धो पटिवातमेति
न चन्दनं तगरं मल्लिका वा ।
सतं च गन्धो पटिवातमेति
सब्बा दिसा सप्पुरिसो पवाति ॥ ११ ॥

५५. चन्दनं तगरं वापि उप्पलं अथ वस्सिकी ।
एतेसं गन्धजातानं सीलगन्धो अनुत्तरो ॥ १२ ॥

५६. अप्पमत्तो अयं गन्धो यायं तगरचन्दनी ।
यो च सीलवतं गन्धो वाति देवेसु उत्तमो ॥ १३ ॥

५७. तेसं संपन्नसीलानं अप्पमादविहारिनं ।
सम्मदञ्ञा विमुत्तानं मारो मग्गं न विन्दति ॥ १४ ॥

५८. यथा सङ्कारधानस्मिं उज्झितस्मिं महापथे ।
पदुमं तत्थ जायेथ सुचिगन्धं मनोरमं ॥ १५ ॥

५९. एवं सङ्कारभूतेसु अन्धभूते पुथुज्जने ।
अतिरोचति पञ्ञाय सम्मासम्बुद्धसावको ॥ १६ ॥

इति पुप्फवग्गो चतुत्थो ।

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६०. दीघा जागरतो रत्ति दीघं सन्तस्स योजनं ।
दीघो बालानं संसारो सद्धम्मं अविजानतं ॥ १ ॥

६१. चरं चे नाधिगच्छेय्य सेय्यं सदिसमत्तनो ।
एकचरियं दळ्हं कयिरा नात्थि बाले सहायता ॥ २ ॥

६२. पुत्ता मत्थि धनं मत्थि इति बालो विहञ्ञति ।
अत्ता हि अत्तनो नत्थि कुतो पुत्ता कुतो धनं ॥ ३ ॥

६३. यो बालो मञ्ञति बाल्यं पण्डितो वापि तेन सो ।
बालो च पण्डितमानी स वे बालो ति वुच्चति ॥ ४ ॥

६४. यावजीवं पि चे बालो पण्डितं पयिरुपासति ।
न सो धम्मं विजानाति दब्बी सूपरसं यथा ॥ ५ ॥

६५. मुहुत्तमपि चे विञ्ञू पण्डितं पयिरुपासति ।
खिप्पं धम्मं विजानाति जिव्हा सूपरसं यथा ॥ ६ ॥

६६. चरन्ति बाला दुम्मेधा अमित्तेनेव अत्तना ।
करोन्ता पापकं कम्मं यं होति कटुकप्फलं ॥ ७ ॥

६७. न तं कम्मं कतं साधु यं कत्वा अनुतप्पति ।
यस्स अस्सुमुखो रोदं विपाकं पटिसेवति ॥ ८ ॥

६८. तं च कम्मं कतं साधु यं कत्वा नानुतप्पति ।
यस्स पतीतो सुमनो विपाकं पटिसेवति ॥ ९ ॥

६९. मधु वा मञ्ञती बालो याव पापं न पच्चति ।
यदा च पच्चती पापं अथ बालो दुक्खं निगच्छति ॥ १० ॥

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७०. मासे मासे कुसग्गेन बालो भुञ्जेथ भोजनं ।
न सो सङ्खतधम्मानं कलं अग्घति सोळसिं ॥ ११ ॥

७१. न हि पापं कतं कम्मं सज्जुखीरं व मुच्चति ।
डहन्तं बालमन्वेति भस्मच्छन्नो व पावको ॥ १२ ॥

७२. यावदेव अनत्थाय ञत्तं बालस्स जायति ।
हन्ति बालस्स सुक्कंसं मुद्धमस्स विपातयं ॥ १३ ॥

७३. असतं भावनमिच्छेय्य पुरेक्खारं च भिक्खुसु ।
आवासेसु च इस्सरियं पूजा परकुलेसु च ॥ १४ ॥

७४. ममेव कतमञ्ञन्तु गिही पब्बजिता उभो ।
ममेव अतिवसा अस्सु किच्चाकिच्चेसु किस्मिचि ।
इति बालस्स सङ्कप्पो इच्छा मानो च वड्ढति ॥ १५ ॥

७५. अञ्ञा हि लाभूपनिसा अञ्ञा निब्बाणगामिनी ।
एवमेतं अभिञ्ञाय भिक्खु बुद्धस्स सावको ॥
सक्कारं नाभिनन्देय्य विवेकमनुब्रूहये ॥ १६ ॥

इति बालवग्गो पंचमो ।

७६. निधीनं व पवत्तारं यं पस्से वज्जदस्सिनं ।
निग्गय्हवादिं मेधाविं तादिसं पण्डितं भजे ।
तादिसं भजमानस्स सेय्यो होति न पापियो ॥ १ ॥

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७७. ओवदेय्यानुसासेय्य असब्भा च निवारये ।
सतं हि सो पियो होति असतं होति अप्पियो ॥ २ ॥

७८. न भजे पापके मित्ते न भजे पुरिसाधमे ।
भजेथ मित्ते कल्याणे भजेथ पुरिसुत्तमे ॥ ३ ॥

७९. धम्मपीति सुखं सेति विप्पसन्नेन चेतसा ।
अरियप्पवेदिते धम्मे सदा रमति पण्डितो ॥ ४ ॥

८०. उदकं हि नयन्ति नेत्तिका उसुकारा नमयन्ति तेजनं ।
दारुं नमयन्ति तच्छका अत्तानं दमयन्ति पण्डिता ॥ ५ ॥

८१. सेलो यथा एकघनो वातेन न समीरति ।
एवं निन्दापसंसासु न समिञ्जन्ति पण्डिता ॥ ६ ॥

८२. यथापि रहदो गंभीरो विप्पसन्नो अनाविलो ।
एवं धम्मानि सुत्वान विप्पसीदन्ति पण्डिता ॥ ७ ॥

८३. सब्बत्थ वे सप्पुरिसा चजन्ति
न कामकामा लपयन्ति सन्तो ।
सुखेन फुट्ठा अथवा दुखेन
न उच्चावचं पण्डिता दस्सयन्ति ॥८॥

८४. न अत्तहेतु न परस्स हेतु
न पुत्तमिच्छे न धनं न रट्ठं ।
न इच्छेय्य अधम्मेन समिद्धिमत्तनो
स सीलवा पञ्ञवा धम्मिको सिया ॥ ९ ॥

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८५. अप्पका ते मनुस्सेसु ये जना पारगामिनो ।
अथायं इतरा पजा तीरमेवानुधावति ॥ १० ॥

८६. ये च खो सम्मदक्खाते धम्मे धम्मानुवत्तिनो ।
ते जना पारमेस्सन्ति मच्चुधेय्यं सुदुत्तरं ॥ ११ ॥

८७. कण्हं धम्मं विप्पहाय सुक्कं भावेथ पण्डितो ।
ओका अनोकं आगम्म विवेके यत्थ दूरमं ॥ १२ ॥

८८. तत्राभिरतिमिच्छेय्य हित्वा कामे अकिञ्चनो ।
परियोदपेय्य अत्तानं चित्तक्लेसेहि पण्डितो ॥ १३ ॥

८९. येसं सम्बोधिअङ्गेसु सम्मा चित्तं सुभावितं ।
आदानपटिनिस्सग्गे अनुपादाय ये रता ।
खीणासवा जुतीमन्तो ते लोके परिनिब्बुता ॥ १४ ॥

इति पण्डितवग्गो छट्ठो ।

९०. गतद्धिनो विसोकस्स विप्पमुत्तस्स सब्बधि ।
सब्बगन्थप्पहीनस्स परिळाहो न विज्जति ॥ १ ॥

९१. उय्युञ्जन्ति सतीमन्तो न निकेते रमन्ति ते ।
हंसा व पल्ललं हित्वा ओकमोकं जहन्ति ते ॥ २ ॥

९२. येसं संनिचयो नत्थि ये परिञ्ञातभोजना ।
सुञ्ञतो अनिमित्तो च विमोक्खो यस्स गोचरो ।
आकासेव सकुन्तानं गति तेसं दुरन्नया ॥ ३ ॥

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९३. यस्सासवा परिक्खीणा आहारे च अनिस्सितो ।
सुञ्ञतो अनिमित्तो च विमोक्खो यस्स गोचरो ।
आकासे व सकुन्तानं पदं तस्स दुरन्नयं ॥ ४ ॥

९४. यस्सिन्द्रियानि समथं गतानि
अस्सा यथा सारथिना सुदन्ता ।
पहीनमानस्स अनासवस्स
देवापि तस्स पिहयन्ति तादिनो ॥ ५ ॥

९५. पठवीसमो नो विरुज्झति
इन्दखीलूपमो तादि सुब्बतो ।
रहदो व अपेतकद्दमो
संसारा न भवन्ति तादिनो ॥ ६ ॥

९६. सन्तं तस्स मनं होति सन्ता वाचा च कम्म च ।
सम्मदञ्ञा विमुत्तस्स उपसन्तस्स तादिनो ॥ ७ ॥

९७. अस्सद्धो अकतञ्ञू च सन्धिच्छेदो च यो नरो ।
हतावकासो वन्तासो स वे उत्तमपोरिसो ॥ ८ ॥

९८. गामे वा यदि वारञ्ञे निन्ने वा यदि वा थले ।
यत्थारहन्तो विहरन्ति तं भूमिं रामणेय्यकं ॥ ९ ॥

९९. रमणीयानि अरञ्ञानि यत्थ न रमती जनो ।
वीतरागा रमिस्सन्ति न ते कामगवेसिनो ॥ १० ॥

इति अरहन्तवग्गो सत्तमो ।

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१००. सहस्समपि चे वाचा अनत्थपदसंहिता ।
एकं अत्थपदं सेय्यो यं सुत्वा उपसम्मति ॥ १ ॥

१०१. सहस्समपि चे गाथा अनत्थपदसंहिता ।
एकं गाथापदं सेय्यो यं सुत्वा उपसम्मति ॥ २ ॥

१०२. यो च गाथासतं भासे अनत्थपदसंहिता ।
एकं धम्मपदं सेय्यो यं सुत्वा उपसम्मति ॥ ३ ॥

१०३. यो सहस्सं सहस्सेन सङ्गामे मानुसे जिने ।
एकं च जेय्यमत्तानं स वे सङ्गामजुत्तमो ॥ ४ ॥

१०४. अत्ता हवे जितं सेय्यो या चायं इतरा पजा ।
अत्तदन्तस्स पोसस्स निच्चं संयतचारिनो ॥ ५ ॥

१०५. नेव देवो न गन्धब्बो न मारो सह ब्रम्हुना ।
जितं अपजितं कयिरा तथारूपस्स जन्तुनो ॥ ६ ॥

१०६. मासे मासे सहस्सेन यो यजेथ सतं समं ।
एकं च भावितत्तानं मुहुत्तमपि पूजये ।
सा एव पूजना सेय्या यञ्चे वस्ससतं हुतं ॥ ७ ॥

१०७. यो च वस्ससतं जन्तु अग्गिं परिचरे वने.।
एकं च भावितत्तानं मुहुत्तमपि पूजये ।
सा येव पूजना सेय्या यञ्चे वस्ससतं हुतं ॥ ८ ॥

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१०८. यं किञ्चि यिट्ठं व हुतं व लोके
संवत्सरं यजेथ पुञ्ञपेक्खो ।
सब्बं पि तं न चतुभागमेति
अभिवादना उज्जुगतेसु सेय्या ॥ ९ ॥

१०९. अभिवादनसीलस्स निच्चं वद्धापचायिनो ।
चत्तारो धम्मा वड्ढन्ति आयु वण्णो सुखं बलं ॥ १० ॥

११०. यो च वस्ससतं जीवे दुस्सीलो असमाहितो ।
एकाहं जीवितं सेय्यो सीलवन्तस्स झायिनो ॥ ११ ॥

१११. यो च वस्ससतं जीवे दुप्पञ्ञो असमाहितो ।
एकाहं जीवितं सेय्यो पञ्ञावन्तस्स झायिनो ॥ १२ ॥

११२. यो च वस्ससतं जीवे कुसीतो हीनवीरियो ।
एकाहं जीवितं सेय्यो विरियमारभतो दळ्हं ॥ १३ ॥

११३. यो च वस्ससतं जीवे अपस्सं उदयव्ययं ।
एकाहं जीवितं सेय्यो पस्सतो उदयव्ययं ॥ १४ ॥

११४. यो च वस्ससतं जीवे अपस्सं अमतं पदं ।
एकाहं जीवितं सेय्यो पस्सतो अमतं पदं ॥ १५ ॥

११५. यो च वस्ससतं जीवे अपस्सं धम्ममुत्तमं ।
एकाहं जीवितं सेय्यो पस्सतो धम्ममुत्तमं ॥ १६ ॥

इति सहस्सवग्गो अट्ठमो ।

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११६. अभित्थरेथ कल्याणे पापा चित्तं निवारये ।
दन्धं हि करोतो पुञ्ञं पापस्मिं रमती मनो ॥ १ ॥

११७. पापं चे पुरिसो कयिरा न तं कयिरा पुनप्पुनं ।
न तम्हि छन्दं कयिराथ दुक्खो पापस्स उच्चयो ॥ २ ॥

११८. पुञ्ञं चे पुरिसो कयिरा कयिराथेतं पुनप्पुनं ।
तम्हि छन्दं कयिराथ सुखो पुञ्ञस्स उच्चयो ॥ ३ ॥

११९. पापोऽपि पस्सति भद्रं याव पापं न पच्चति ।
यदा च पच्चति पापं अथ पापो पापानि पस्सति ॥ ४ ॥

१२०. भद्रोऽपि पस्सति पापं यावं भद्रं न पच्चति ।
यदा च पच्चति भद्रं अथ भद्रो भद्रानि पस्सतिं ॥ ५ ॥

१२१. माप्पमञ्ञेथ पापस्स न मं तं आगमिस्सति ।
उदबिन्दुनिपातेन उदकुम्भोऽपि पूरति ।
पूरति बालो पापस्स थोकथोकं पि आचिनं ॥ ६ ॥

१२२. माप्पमञ्ञेथ पुञ्ञस्स न मं तं आगमिस्सति ।
उदबिन्दुनिपातेन उदकुम्भोऽपि पूरति ।
पूरति धीरो पुञ्ञस्स थोकथोकं पि आचिनं ॥ ७ ॥

१२३. वाणिजो व भयं मग्गं अप्पसत्थो महद्धनो ।
विसं जीवितुकामो व पापानि परिवज्जये ॥ ८ ॥

१२४. पाणिम्हि चे वणो नास्स हरेय्य पाणिना विसं ।
नाब्बणं विसमन्वेति नत्थि पापं अकुब्बतो ॥ ९ ॥

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१२५. यो अप्पदुट्ठस्स नरस्स दुस्सति सुद्धस्स पोसस्स अनङ्गणस्स।
तमेव बालं पच्चेति पापं सुखुमो रजो पटिवातं व खित्तो॥१०॥

१२६. गब्भमेके उप्पज्जन्ति निरयं पापकम्मिनो।
सग्गं सुगतिनो यन्ति परिनिब्बन्ति अनासवा॥ ११॥

१२७. न अन्तलिक्खे न समुद्दमज्झे
न पब्बतानं विवरं पविस्स।
न विज्जती सो जगतिप्पदेसो
यत्रट्ठितो मुञ्चेय्य पापकम्मा॥ १२॥

१२८. न अन्तलिक्खे न समुद्दमज्झे
न पब्बतानं विवरं पविस्स।
न विज्जती सो जगतिप्पदेसो
यत्रट्ठितं नप्पसहेथ मच्चु॥ १३॥

इति पापवग्गो नवमो।

१२९. सब्बे तसन्ति दण्डस्स सब्बे भायन्ति मच्चुनो।
अत्तानं उपमं कत्वा न हनेय्य न घातये॥ १॥

१३०. सब्बे तसन्ति दण्डस्स सब्बेसं जीवितं पियं।
अत्तानं उपमं कत्वा न हनेय्य न घातये॥ २॥

१३१. सुखकामानि भूतानि यो दण्डेन विहिंसति।
अत्तनो सुखमेसानो पेच्च सो न लभते सुखं॥ ३॥

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१३२. सुखकामानि भूतानि यो दण्डेन न हिंसति ।
अत्तनो सुखमेसानो पेच्च सो लभते सुखं ॥ ४ ॥

१३३. मा वोच फरुसं कञ्चि वुत्ता पटिवदेय्यु तं ।
दुक्खा हि सारम्भकथा पटिदण्डा फुसेय्यु तं ॥ ५ ॥

१३४. सचे नेरोसि अत्तानं कंसो उपहतो यथा ।
एस पत्तोऽसि निब्बाणं सारम्भो ते न विज्जति ॥ ६ ॥

१३५. यथा दण्डेन गोपालो गावो पाचेति गोचरं ।
एवं जरा च मच्चु च आयुं पाचेन्ति पाणिनं ॥ ७ ॥

१३६. अथ पापानि कम्मानि करं बालो न बुज्झति ।
सेहि कम्मेहि दुम्मेधो अग्गिदड्ढो व तप्पति ॥ ८ ॥

१३७. यो दण्डेन अदण्डेसु अप्पदुट्ठेसु दुस्सति ।
दसन्नमञ्ञतरं ठानं खिप्पमेव निगच्छति ॥ ९ ॥

१३८. वेदनं फरुसं जानिं सरीरस्स च भेदनं ।
गरुकं वा पि आबाधं चित्तक्खेपं व पापुणे ॥ १० ॥

१३९. राजतो वा उपस्सग्गं अब्भक्खानं व दारुणं ।
परिक्खयं व ञातीनं भोगानं व पभङ्गुरं ॥ ११ ॥

१४०. अथवस्स अगारानि अग्गि डहति पावको ।
कायस्स भेदा दुप्पञ्ञो निरयं सो उपपज्जति ॥ १२ ॥

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१४१. न नग्गचरिया न जटा न पङ्का
नानासका थण्डिलसायिका वा ।
रजो च जल्लं उक्कुटिकप्पधानं
सोधेन्ति मच्चं अवितिण्णकङ्खं ॥ १० ॥

१४२. अलङ्कतो चे पि समं चरेय्य
सन्तो दन्तो नियतो ब्रह्मचारी ।
सब्बेसु भूतेसु निधाय दण्डं
सो ब्राह्मणो सो समणो स भिक्खु ॥ १४ ॥

१४३. हिरीनिसेधो पुरिसो कोचि लोकस्मिं विज्जति ।
यो निन्दं अप्पबोधति अस्सो भद्रो कसामिव ॥ १५ ॥

१४४. अस्सो यथा भद्रो कसानिविट्ठो
आतापिनो संवेगिनो भवाथ ।
सद्धाय सीलेन च विरियेन च
समाधिना धम्मविनिच्छयेन च ।
सम्पन्नविज्जाचरणा पटिस्सता
पहस्सथ दुक्खमिदं अनप्पकं ॥ १६ ॥

१४५. उदकं हि नयन्ति नेत्तिका उसुकारा नमयन्ति तेजनं ।
दारुं नमयन्ति तच्छका अत्तानं दमयन्ति सुब्बता ॥१७॥

इति दण्डवग्गो दसमो ।

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१४६. को नु हासो किमानन्दो निच्चं पज्जलिते सति ।
अन्धकारेन ओनद्धा पदीपं न गवेस्सथ ॥ १ ॥

१४७. पस्स चित्तकतं बिम्बं अरुकायं समुस्सितं ।
आतुरं बहुसङ्कप्पं यस्स नत्थि धुवं ठिति ॥ २ ॥

१४८. परिजिण्णमिदं रूपं रोगनिड्डं पभङ्गुरं ।
भिज्जति पूतिसंदेहो मरणन्तं हि जीवितं ॥ ३ ॥

१४९. यानिमानि अपत्थानि अलापूनेव सारदे ।
कापोतकानि अट्ठीनि तानि दिस्वान का रति ॥ ४ ॥

१५० अट्ठीनं नगरं कतं मंसलोहितलेपनं ।
यत्थ जरा च मच्चु च मानो मक्खो च ओहितो ॥ ५ ॥

१५१. जीरन्ति वे राजरथा सुचित्ता
अथो सरीरं पि जरं उपेति ।
सतं च धम्मो न जरं उपेति
सन्तो हवे सब्भि पवेदयन्ति ॥ ६ ॥

१५२. अप्पस्सुतायं पुरिसो बलिवद्दो व जीरति ।
मंसानि तस्स वड्ढन्ति पञ्ञा तस्स न वड्ढति ॥ ७ ॥

१५३. अनेकजातिसंसारं सन्धाविस्सं अनिब्बिसं ।
गहकारकं गवेसन्तो दुक्खा जाति पुनप्पुनं ॥ ८ ॥

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१५४. गहकारक दिट्ठोऽसि पुन गेहं न काहसि ।
सब्बा ते फासुका भग्गा गहकूटं विसङ्खितं ।
विसङ्खारगतं चित्तं तण्हानं खयमज्झगा ॥ ९ ॥

१५५. अचरित्वा ब्रह्मचरियं अलद्धा योब्बने धनं ।
जिण्णकोञ्चा व झायन्ति खीणमच्छे व पल्लले ॥ १० ॥

१५६. अचरित्वा ब्रह्मचरियं अलद्धा योब्बने धनं ।
सेन्ति चापा तिखीणा व पुराणानि अनुत्थुनं ॥ ११ ॥

इति जरावग्गो एकादसमो ।

१५७. अत्तानं चे पियं जञ्ञा रक्खेय्य नं सुरक्खितं ।
तिण्णमञ्ञतरं यामं पटिजग्गेय्य पण्डितो ॥ १ ॥

१५८. अत्तानमेव पठमं पतिरूपे निवेसये ।
अथञ्ञमनुसासेय्य न किलिस्सेय्य पण्डितो ॥ २ ॥

१५९. अत्तानं चे तथा कयिरा यथञ्ञमनुसासति ।
सुदन्तो वत दमेथ अत्ता हि किर दुद्दमो ॥ ३ ॥

१६०. अत्ता हि अत्तनो नाथो को हि नाथो परो सिया ।
अत्तना हि सुदन्तेन नाथं लभति दुल्लभं ॥ ४ ॥

१६१. अत्तना व कतं पापं अत्तजं अत्तसंभवं ।
अभिमन्थति दुम्मेधं वजिरं वम्हमयं मणिं ॥ ५ ॥

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१६२. यस्स अच्चन्तदुस्सील्यं मालुवा सालमिवोततं ।
करोति सो तथत्तानं यथा नं इच्छती दिसो ॥ ६ ॥

१६३. सुकरानि असाधूनि अत्तनो अहितानि च ।
यं वे हितं च साधुं च तं वे परमदुक्करं ॥ ७ ॥

१६४. यो सासनं अरहतं अरियानं धम्मजीविनं ।
पटिक्कोसति दुम्मेधो दिट्ठिं निस्साय पापिकं ॥
फलानि कट्ठकस्सेव अत्तघञ्ञाय फल्लति ॥ ८ ॥

१६५. अत्तना व कतं पापं अत्तना संकिलिस्सति ।
अत्तना अकतं पापं अत्तना व विसुज्झति ।
सुद्धि असुद्धि पच्चन्तं नाञ्ञो अञ्ञं विसोधये ॥ ९ ॥

१६६. अत्तदत्थं परत्थेन बहुनापि न हापये ।
अत्तदत्थमभिञ्ञाय सदत्थपसुतो सिया ॥ १० ॥

इति अत्तवग्गो द्वादसमो ।

१६७. हीनं धम्मं न सेवेय्य पमादेन न संवसे ।
मिच्छादिट्ठिं न सेवेय्य न सिया लोकवड्ढनो ॥ १ ॥

१६८. उत्तिट्ठे नप्पमज्जेय्य धम्मं सुचरितं चरे ।
धम्मचारी सुखं सेति अस्मिं लोके परम्हि च ॥ २ ॥

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१६९. धम्मं चरे सुचरितं न तं दुच्चरितं चरे ।
धम्मचारी सुखं सेति अस्मिं लोके परम्हि च ॥ ३ ॥

१७०. यथा बुब्बुलकं पस्से यथा पस्से मरीचिकं ।
एवं लोकं अवेक्खन्तं मच्चुराजा न पस्सति ॥ ४ ॥

१७१. एथ पस्सथिमं लोकं चित्तं राजरथूपमं ।
यत्थ बाला विसीदन्ति नत्थि संगो विजानतं ॥ ५ ॥

१७२. यो च पुब्बे पमज्जित्वा पच्छा सो नप्पमज्जति ।
सोमं लोकं पभासेति अब्भा मुत्तो व चन्दिमा ॥ ६ ॥

१७३. यस्स पापं कतं कम्मं कुसलेन पिथीयति ।
सोमं लोकं पभासेति अब्भा मुत्तो व चन्दिमा ॥ ७ ॥

१७४. अन्धभूतो अयं लोको तनुकेत्थ विपस्सति ।
सकुन्तो जालमुत्तो व अप्पो सग्गाय गच्छति ॥ ८ ॥

१७५. हंसा आदिच्चपथे यन्ति आकासे यन्ति इद्धिया ।
नीयन्ति धीरा लोकम्हा जेत्वा मारं सवाहनं ॥ ९ ॥

१७६. एकं धम्मं अतीतस्स मुसावादिस्स जन्तुनो ।
वितिण्णपरलोकस्स नत्थि पापं अकारियं ॥ १० ॥

१७७. न वे कदरिया देवलोकं वजन्ति
बाला हवे नप्पससन्ति दानं ।
धीरो च दानं अनुमोदमानो
तेनेव सो होति सुखी परत्थ ॥ ११ ॥

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१७८. पथव्या एकरज्जेन सग्गस्स गमनेन वा ।
सब्बलोकाधिपच्चेन सोतापत्तिफलं वरं ॥ १२ ॥

इति लोकवग्गो तेरसमो ।

१७९. यस्स जितं नावजीयति जितमस्स नोयाति कोचि लोके ।
तं बुद्धमनन्तगोचरं अपदं केन पदेन नेस्सथ ॥ १ ॥

१८०. यस्स जालिनी विसत्तिका तण्हा नत्थि कुहिञ्चि नेतवे ।
तं बुद्धमनन्तगोचरं अपदं केन पदेन नेस्सथ ॥ २ ॥

१८१. ये झानपसुता धीरा नेक्खम्मूपसमे रता ।
देवा पि तेसं पिहयन्ति सम्बुद्धानं सतीमतं ॥ ३ ॥

१८२. किच्छो मनुस्सपटिलाभो किच्छं मच्चान जीवितं ।
किच्छं सद्धम्मसवणं किच्छो बुद्धानमुप्पादो ॥ ४ ॥

१८३. सब्बपापस्स अकरणं कुसलस्स उपसम्पदा ।
सचित्तपरियोदपनं एतं बुद्धान सासनं ॥ ५ ॥

१८४. खन्ती परमं तपो तितिक्खा
निब्बाणं परमं वदन्ति बुद्धा ।
न हि पब्बजितो परूपघाती
समणो होति परं विहेठयन्तो ॥ ६ ॥

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१८५. अनूपवादो अनूपघातो पातिमोक्खे च संवरो ।
मत्तञ्ञुता च भत्तस्मिं पन्तं च सयनासनं ।
अधिचित्ते च आयोगो एतं बुद्धान सासनं ॥ ७ ॥

१८६. न कहापणवस्सेन तित्ति कामेसु विज्जति ।
अप्पस्सादा दुक्खा कामा इति विञ्ञाय पण्डितो ॥ ८ ॥

१८७. अपि दिब्बेसु कामेसु रतिं सो नाधिगच्छति ।
तण्हक्खयरतो होति सम्मासम्बुद्धसावको ॥ ९ ॥

१८८. बहुं वे सरणं यन्ति पब्बतानि वनानि च ।
आरामरुक्खचेत्यानि मनुस्सा भयतज्जिता ॥ १० ॥

१८९. नेतं खो सरणं खेमं नेतं सरणमुत्तमं ।
नेतं सरणमागम्म सब्बदुक्खा पमुच्चति ॥ ११ ॥

१९०. यो च बुद्धं च धम्मं च संघं च सरणं गतो ।
चत्तारि अरियसच्चानि सम्मप्पञ्ञाय पस्सति ॥ १२ ॥

१९१. दुक्खं दुक्खसमुप्पादं दुक्खस्स च अतिक्कमं ।
अरियं चट्ठङ्गिकं मग्गं दुक्खूपसमगामिनं ॥ १३ ॥

१९२. एतं खो सरणं खेमं एतं सरणमुत्तमं ।
एतं सरणमागम्म सब्बदुक्खा पमुच्चति ॥ १४ ॥

१९३. दुल्लभो पुरिसाजञ्ञो न सो सब्बत्थ जायति ।
यत्थ सो जायति धीरो तं कुलं सुखमेधति ॥ १५ ॥

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१९४. सुखो बुद्धानमुप्पादो सुखा सद्धम्मदेसना ।
सुखा संघस्स सामग्गी समग्गानं तपो सुखो ॥ १६ ॥

१९५. पूजारहे पूजयतो बुद्धे यदि व सावके ।
पपञ्चसमतिक्कन्ते तिण्णसोकपरिद्दवे ॥ १७ ॥

१९६. ते तादिसे पूजयतो निब्बुते अकुतोभये ।
न सक्का पुञ्ञं सङ्खातुं इमेत्तमपि केनचि ॥ १८ ॥

इति बुद्धवग्गो चतुद्दसमो ।

पठमकभाणवारं निट्ठितं ॥

१९७. सुसुखं वत जीवाम वेरिनेसु अवेरिनो ।
वेरिनेसु मनुस्सेसु विहराम अवेरिनो ॥ १ ॥

१९८. सुसुखं वत जीवाम आतुरेसु अनातुरा ।
आतुरेसु मनुस्सेसु विहराम अनातुरा ॥ २ ॥

१९९. सुसुखं वत जीवाम उस्सुकेसु अनुस्सुका ।
उस्सुकेसु मनुस्सेसु विहराम अनुस्सुका ॥ ३ ॥

२००. सुसुखं वत जीवाम येसं नो नत्थि किञ्चनं ।
पीतिभक्खा भविस्साम देवा आभस्सरा यथा ॥ ४ ॥

२०१. जयं वेरं पसवाति दुक्खं सेति पराजितो ।
उपसन्तो सुखं सेति हित्वा जयपराजयं ॥ ५ ॥

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२०२. नत्थि रागसमो अग्गि नत्थि दोससमो कली ।
नत्थि खन्धादिसा दुक्खा नत्थि सन्तिपरं सुखं ॥ ६ ॥

२०३. जिघच्छापरमा रोगा सङ्खारपरमा दुखा ।
एतं ञत्वा यथाभूतं निब्बाणं परमं सुखं ॥ ७ ॥

२०४. आरोग्यपरमा लाभा सन्तुट्ठि परमं धनं ।
विस्सासपरमा ञाति निब्बाणं परमं सुखं ॥ ८ ॥

२०५. पविवेकरसं पीत्वा रसं उपसमस्स च ।
निद्दरो होति निप्पापो धम्मपीतिरसं पिवं ॥ ९ ॥

२०६. साधु दस्सनमरियानं सन्निवासो सदा सुखो ।
अदस्सनेन बालानं निच्चमेव सुखी सिया ॥ १० ॥

२०७. बालसङ्गतचारी हि दीघमद्धानं सोचति ।
दुक्खो बालेहि संवासो अमित्तेनेव सब्बदा ।
धीरो च सुखसंवासो ञातीनं व समागमो ॥ १२ ॥

तस्मा हि

२०८. धीरं च पञ्ञं च बहुस्सुतं च
धोरय्हसीलं वतवन्तमरियं ।
तं तादिसं सप्पुरिसं सुमेधं
भजेथ नक्खत्तपथं व चन्दिमा ॥ १३ ॥

इति सुखवग्गो पण्णरसमो ।

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१०९. अयोगे युञ्जमत्तानं योगस्मिं च अयोजयं ।
अत्थं हित्वा पियग्गाही पिहेतत्तानुयोगिनं ॥ १ ॥

११०. मा पियेहि समागञ्छि अप्पियेहि कुदाचनं ।
पियानं अदस्सनं दुक्खं अप्पियानं च दस्सनं ॥ २ ॥

१११. तस्मा पियं न कयिराथ पियापायो हि पापको ।
गन्था तेसं न विज्जन्ति येसं नत्थि पियाप्पियं ॥ ३ ॥

११२. पियतो जायती सोको पियतो जायती भयं ।
पियतो विप्पमुत्तस्स नत्थि सोको कुतो भयं ॥ ४ ॥

११३. पेमतो जायती सोको पेमतो जायती भयं ।
पेमतो विप्पमुत्तस्स नत्थि सोको कुतो भयं ॥ ५ ॥

११४. रतिया जायती सोको रतिया जायती भयं ।
रतिया विप्पमुत्तस्स नत्थि सोको कुतो भयं ॥ ६ ॥

११५. कामतो जायती सोको कामतो जायती भयं ।
कामतो विप्पमुत्तस्स नत्थि सोको कुतो भयं ॥ ७ ॥

११६. तण्हाय जायती सोको तण्हाय जायती भयं ।
तण्हाय विप्पमुत्तस्स नत्थि सोको कुतो भयं ॥ ८ ॥

११७. सीलदस्सनसम्पन्नं धम्मट्ठं सच्चवादिनं ।
अत्तनो कम्म कुब्बानं तं जनो कुरुते पियं ॥ ९ ॥

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२१८. छन्दजातो अनक्खाते मनसा च फुटो सिया ।
कामेसु च अप्पटिबद्धचित्तो उद्धंसोतो ति वुच्चति ॥ १० ॥

२१९. चिरप्पवासिं पुरिसं दूरतो सोत्थिमागतं ।
ञातिमित्ता सुहज्जा च अभिनन्दन्ति आगतं ॥ ११ ॥

२२०. तथेव कतपुञ्ञं पि अस्मा लोका परं गतं ।
पुञ्ञानि पटिगण्हन्ति पियं ञाती व आगतं ॥ १२ ॥

इति पियवग्गो सोळसमो ।

२२१. कोधं जहे विप्पजहेय्य मानं
संयोजनं सब्बमतिक्कमेय्य ।
तं नामरूपस्मिं असज्जमानं
अकिञ्चनं नानुपतन्ति दुक्खा ॥ १ ॥

२२२. यो वे उप्पतितं कोधं रथं भन्तं व धारये ।
तमहं सारथिं ब्रूमि रस्मिग्गाहो इतरो जनो ॥ २ ॥

२२३. अक्कोधेन जिने कोधं असाधुं साधुना जिने ।
जिने कदरियं दानेन सच्चेन अलीकवादिनं ॥ ३ ॥

२२४. सच्चं भणे न कुज्झेय्य दज्जाप्पस्मिं पि याचितो ।
एतेहि तीहि ठानेहि गच्छे देवान सन्तिके ॥ ४ ॥

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२२५. अहिंसका ये मुनयो निच्चं कायेन संवुता ।
ते यन्ति अच्चुतं ठानं यत्थ गन्त्वा न सोचरे ॥ ५ ॥

२२६. सदा जागरमानानं अहोरत्तानुसिक्खिनं ।
निब्बाणं अधिमुत्तानं अत्थं गच्छन्ति आसवा ॥ ६ ॥

२२७. पोराणमेतं अतुल नेतं अज्जतनामिव ।
निन्दन्ति तुण्हीमासीनं निदन्ति बहुभाणिनं ।
मितभाणिनं पि निदन्ति नत्थि लोके अनिन्दितो ॥ ७ ॥

२२८. न चाहु न च भविस्सति न चेतरहि विज्जति ।
एकन्तं निन्दितो पोसो एकन्तं वा पसंसितो ॥ ८ ॥

२२९. यं चे विञ्ञू पसंसन्ति अनुविच्च सुवे सुवे ।
अछिद्दवुत्तिं मेधाविं पञ्ञासीलसमाहितं ॥ ९ ॥

२३०. नेक्खं जम्बोनदस्सेव को तं निन्दितुमरहति ।
देवा पि नं पसंसन्ति ब्रम्हुना पि पसंसितो ॥ १० ॥

२३१. कायप्पकोपं रक्खेय्य कायेन संवुतो सिया ।
कायदुच्चरितं हित्वा कायेन सुचरितं चरे ॥ ११ ॥

२३२. वचीपकोपं रक्खेय्य वाचाय संवुतो सिया ।
वचीदुच्चरितं हित्वा वाचाय सुचरितं चरे ॥ १२ ॥

२३३. मनोपकोपं रक्खेय्य मनसा संवुतो सिया ।
मनोदुच्चरितं हित्वा मनसा सुचरितं चरे ॥ १३ ॥

२३४. कायेन संवुता धीरा अथो वाचाय संवुता ।
मनसा संवुता धीरा ते वे सुपरिसंवुता ॥ १४ ॥

इति कोधवग्गो सत्तरसमो ।

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२३५. पण्डुपलासो व दानिसि
यमपुरिसा पि च तं उपट्ठिता ।
उय्योगमुखे च तिट्ठसि
पाथेय्यं पि च ते न विज्जति ॥ १ ॥

२३६. सो करोहि दीपमत्तनो
खिप्पं वायम पण्डितो भव ।
निद्धन्तमलो अनङ्गणो
दिब्बं अरियभूमिमेहिसि ॥ २ ॥

२३७. उपनीतवमो च दानिसि
संपयातो सि यमस्स सन्तिके ।
वासो पि च ते नत्थि अन्तरा
पाथेय्यं पि च ते न विज्जति ॥ ३ ॥

२३८. सो करोहि दीपमत्तनो
खिप्पं वायम पण्डितो भव ।
निद्धंन्तंमलो अनङ्गणो
न पुन जातिजरं उपेहिसि ॥ ४ ॥

२३९. अनुपुब्बेन मेधावी थोकथोकं खणे खणे ।
कम्मारो रजतस्सेव निद्धमे मलमत्तनो ॥ ५ ॥

२४०. अयसा व मलं समुट्ठितं
तदुट्ठाय तमेव खादति ।
एवं अतिधोनचारिनं
सानि कम्मानि नयन्ति दुग्गतिं ॥ ६ ॥

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२४१. असज्झायमला मन्ता अनुट्ठानमला घरा।
मलं वण्णस्स कोसज्जं पमादो रक्खतो मलं ॥ ७ ॥

२४२. मलित्थिया दुच्चरितं मच्छरं ददतो मलं।
मला वे पापका धम्मा अस्मिं लोके परम्हि च ॥ ८ ॥

२४३. ततो मला मलतरं अविज्जा परमं मलं।
एतं मलं पहत्वान निम्मला होथ भिक्खवो ॥ ९ ॥

२४४. सुजीवं अहिरीकेन काकसूरेन धंसिना।
पक्खन्दिना पगब्भेन संकिलिट्ठेन जीवितं ॥ १० ॥

२४५. हिरीमता च दुज्जीवं निच्चं सुचिगवेसिना।
अलीनेनप्पगब्भेन सुद्धाजीवेन पस्सता ॥ ११ ॥

२४६. यो पाणमतिपातेति मुसावादं च भासति।
लोके अदिन्नं आदियति परदारं च गच्छति ॥ १२ ॥

२४७. सुरामेरयपानं च यो नरो अनुयुञ्जति।
इधेवमेसो लोकस्मिं मूलं खणति अत्तनो ॥ १३ ॥

२४८. एवं भो पुरिस जानाहि पापधम्मा असञ्ञता।
मा तं लोभो अधम्मो च चिरं दुक्खाय रन्धयुं ॥ १३ ॥

२४९. ददाति वे यथासद्धं यथापसादनं जनो।
तत्थ यो मङ्कु भवति परेसं पानभोजने ॥
न सो दिवा वा रत्तिं वा समाधिं अधिगच्छति ॥ १५ ॥

२५०. यस्स चेतं समुच्छिन्नं मूलघच्चं समूहतं।
स वे दिवा वा रत्तिं वा समाधिं अधिगच्छति ॥ १६ ॥

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२५१. नत्थि रागसमो अग्गि नत्थि दोससमो गहो ।
नत्थि मोहसमं जालं नत्थि तण्हासमा नदी ॥ १७ ॥

२५२. सुदस्सं वज्जमञ्ञेसं अत्तनो पन दुद्दसं ।
परेसं हि सो वज्जानि ओपुणाति यथा भुसं ।
अत्तनो पन छादेति कलिं व कितवा सठो ॥ १८ ॥

२५३. परवज्जानुपस्सिस्स निच्चं उज्झानसञ्ञिनो ।
आसवा तस्स वड्ढन्ति आरा सो आसवक्खया ॥ १९ ॥

२५४. आकासे पदं नत्थि समणो नत्थि बाहिरे ।
पपञ्चाभिरता पजा निप्पपञ्चा तथागता ॥ २० ॥

२५५. आकासे पदं नत्थि समणो नत्थि बाहिरे ।
सङ्खारा सस्सता नत्थि नत्थि बुद्धानमिञ्जितं ॥ २१ ॥

इति मलवग्गो अट्ठारसमो ।

२५६. न तेन होति धमट्ठो येनत्थं सहसा नये ।
यो च अत्थं अनत्थं च उभो निच्छेय्य पण्डितो ॥ १ ॥

२५७. असाहसेन धम्मेन समेन नयती परे ।
धम्मस्स गुत्तो मेधावी धम्मट्ठो ति पवुच्चति ॥ २ ॥

२५८. न तेन पण्डितो होति यावता बहु भासति ।
खेमी अवेरी अभयो पण्डितो ति पवुच्चति ॥ ३ ॥

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२५९. न तावता धम्मधरो यावता बहु भासति ।
यो च अप्पं पि सुत्वान धम्मं कायेन पस्सति ।
स वे धम्मधरो होति यो धम्मं नप्पमज्जति ॥ ४ ॥

२६०. न तेन थेरो होति येनस्स फलितं सिरो ।
परिपक्को वयो तस्स मोघजिण्णो ति वुच्चति ॥ ५ ॥

२६१. यम्हि सच्चं च धम्मो च अहिंसा संयमो दमो ।
स वे वन्तमलो धीरो थेरो ति पवुच्चति ॥ ६ ॥

२६२. न वाक्करणमत्तेन वण्णपोक्खरताय वा ।
साधुरूपो नरो होति इस्सुकी मच्छरी सठो ॥ ७ ॥

२६३. यस्स चेतं समुच्छिन्नं मूलघच्चं समूहतं ।
स वन्तदोसो मेधावी साधुरूपो ति वुच्चति ॥ ८ ॥

२६४. न मुण्डकेन समणो अब्बतो अलिकं भणं ।
इच्छालोभसमापन्नो समणो किं भविस्सति ॥ ९ ॥

२६५. यो च समेति पापानि अणुं थूलानि सब्बसो ।
समितत्ता हि पापानं समणो ति पवुच्चति ॥ १० ॥

२६६. न तेन भिक्खू होति यावता भिक्खते परे ।
विस्सं धम्मं समादाय भिक्खु होति न तावता ॥ ११ ॥

२६७. योध पुञ्ञं च पापं च बाहेत्वा ब्रह्मचरियवा ।
सङ्खाय लोके चरति स वे भिक्खू ति वुच्चति ॥ १२ ॥

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२६८. न मोनेन मुनी होति मूळ्हरूपो अविद्दसु ।
योच तुलं व पग्गय्ह वरमादाय पण्डितो ॥ १३ ॥

२६९. पापानि परिवज्जेति स मुनी तेन सो मुनी ।
यो मुनाति उभो लोके मुनी तेन पवुच्चति ॥ १४ ॥

२७०. न तेन अरियो होति येन पाणानि हिंसति ।
अहिंसा सब्बपाणानं अरियो ति पवुच्चति ॥ १५ ॥

२७१. न सीलब्बतमत्तेन बाहुसच्चेन वा पुन ।
अथवा समाधिलाभेन विविच्चसयनेन बा ॥ १६ ॥

२७२. फुसामि नेक्खम्मसुखं अपुथुज्जनसेवितं ।
भिक्खु विस्सासमापादि अप्पत्तो आसवक्खयं ॥ १७ ॥

इति धम्मट्ठवग्गो एकूणवीसातिमो ।

२७३. मग्गानट्ठङ्गिको सेट्ठो सच्चानं चतुरो पदा ।
विरागो सेट्ठो धम्मानं द्विपदानं च चक्खुमा ॥ १ ॥

२७४. एसो व मग्गो नत्थञ्ञो दस्सनस्स विसुद्धिया ।
एतम्हि तुम्हे पटिपज्जथ मारस्सेतं पमोहनं ॥ २ ॥

२७५. एतं हि तुम्हे पटिपन्ना दुक्खस्सन्तं करिस्सथ ।
अक्खातो वे मया मग्गो अञ्ञाय सल्लसन्थनं ॥ ३ ॥

२७६. तुम्हेहि किच्चं आतप्पं अक्खातारो तथागता ।
पटिपन्ना पमोक्खन्ति झायिनो मारबन्धना ॥ ४ ॥

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२७७. सब्बे सङ्खारा अनिच्चा ति यदा पञ्ञाय पस्सति ।
अथ निब्बिन्दती दुक्खे एस मग्गो विसुद्धिया ॥ ५ ॥

२७८. सब्बे सङ्खारा दुक्खा ति यदा पञ्ञाय पस्सति ।
अथ निब्बिन्दती दुक्खे एस मग्गो विसुद्धिया ॥ ६ ॥

२७९. सब्बे धम्मा अनत्ता ति यदा पञ्ञाय पस्सति ।
अथ निब्बिन्दती दुक्खे एस मग्गो विसुद्धिया ॥ ७ ॥

२८०. उट्ठानकालम्हि अनुट्ठहानो
युवा बली आलसियं उपेतो ।
संसन्नसङ्कप्पमनो कुसीतो
पञ्ञाय मग्गं अलसो न बिन्दति ॥ ८ ॥

२८१. वाचानुरक्खी मनसा सुसंवुतो
कायेन च अकुसलं न कयिरा ।
एते तयो कम्मपथे विसोधये
आराधये मग्गमिसिप्पवेदितं ॥ ९ ॥

२८२. योगा वे जायती भूरी अयोगा भूरिसङ्खयो ।
एतं द्वेधापथं ञत्वा भवाय विभवाय च ॥
तथत्तानं निवेसेय्य यथा भूरी पवड्ढति ॥ १० ॥

२८३. वनं छिन्दथ मा रुक्खं वनतो जायते भयं ।
छेत्वा वनं च वनथं च निब्बना होथ भिक्खवो ॥ ११ ॥

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२८४. याव हि वनथो न छिज्जति
अणुमत्तो पि नरस्स नारिसु ।
पटिवद्धमनो व ताव सो
वच्छो खीरपको व मातरि ॥ १२ ॥

२८५. उच्छिन्द सिनेहमत्तनो कुमुदं सारदिकं व पाणिना ।
सन्तिमग्गमेव ब्रूहय निब्बाणं सुगतेन देसितं ॥ १३ ॥

२८६. इध वस्सं वसिस्सामि इध हेमन्तगिम्हिसु ।
इति वालो विचिन्तेति अन्तरायं न वुज्झति ॥ १४ ॥

२८७. तं पुत्तपसुसम्मत्तं व्यासत्तमनसं नरं ।
सुत्तं गामं महोघो व मच्चु आदाय गच्छति ॥ १५ ॥

२८८. न सन्ति पुत्ता ताणाय न पिता न पि बन्धवा ।
अन्तकेनाधिपन्नस्स नत्थि ञातीसु ताणता ॥ १६ ॥

२८९. एतमत्थवसं ञत्वा पण्डितो सीलसंवुतो ।
निब्बाणगमनं मग्गं खिप्पमेव विसोधये ॥ १७ ॥

इति मग्गवग्गो वीसतिमो ।

२९०. मत्तासुखपरिच्चागा पस्से चे विपुलं सुखं ।
चजे मत्तासुखं धीरो संपस्सं विपुलं सुखं ॥ १ ॥

२९१. परदुक्खूपधानेन अत्तनो सुखमिच्छति ।
वेरसंसग्गसंसट्ठो वेरा सो न परिमुच्चति ॥ २ ॥

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२९२. यं हि किच्चं अपविद्धं अकिच्चं पन कयिरति ।
उन्नलानं पमत्तानं तेसं वड्ढन्ति आसवा ॥ ३ ॥

२९३. येसं च सुसमारद्धा निच्चं कायगता सति ।
अकिच्चं ते न सेवन्ति किच्चे सातच्चकारिनो
सतानं सम्पजानानं अत्थं गच्छन्ति आसवा ॥ ४ ॥

२९४. मातरं पितरं हन्त्वा राजानो द्वे च खत्तिये ।
रट्ठं सानुचरं हन्त्वा अनीघो याति ब्राह्मणो ॥ ५ ॥

२९५. मातरं पितरं हन्त्वा राजानो द्वे च सोत्थिये ।
वेय्यग्घपञ्चमं हन्त्वा अनीघो याति ब्राह्मणो ॥ ६ ॥

२९६. सुप्पबुद्धं पबुज्झन्ति सदा गोतमसावका ।
येसं दिवा च रत्तो च निच्चं बुद्धगता सति ॥ ७ ॥

२९७. सुप्पबुद्धं पबुज्झन्ति सदा गोतमसावका ।
येसं दिवा च रत्तो च निच्चं धम्मगता सति ॥ ८ ॥

२९८. सुप्पबुद्धं पबुज्झन्तिं सदा गोतमसावका ।
येसं दिवा च रत्तो च निच्चं संघगता सति ॥ ९ ॥

२९९. सुप्पबुद्धं पबुज्झन्ति सदा गोतमसावका ।
येसं दिवा च रत्तो च निच्चं कायगता सति ॥ १० ॥

३००. सुप्पबुद्धं पबुज्झन्ति सदा गोतमसावका ।
येसं दिवा च रत्तो च अहिंसाय रतो मनो ॥ ११ ॥

३०१. सुप्पबुद्धं पबुज्झन्ति सदा गोतमसावका ।
येसं दिवा च रत्तो च भावनाय रतो मनो ॥ १२ ॥

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३०२. दुप्पब्बज्जं दुरभिरमं दुरावासा घरा दुखा ।
दुक्खो समानसंवासो दुक्खानुपतितद्धगू ।
तस्मा न चद्धगू सिया न च दुक्खानुपतितो सिया ॥१३॥

३०३. सद्धो सीलेन संपन्नो यसोभोगसमप्पितो ।
यं यं पदेसं भजति तत्थ तत्थेव पूजितो ॥ १४ ॥

३०४. दूरे सन्तो पकासेन्ति हिमवन्तो व पब्बतो ।
असन्तेत्थ न दिस्सन्ति रत्तिखित्ता यथा सरा ॥ १५ ॥

३०५. एकासनं एकसेय्यं एको चरमतन्दितो ।
एको दमयमत्तानं वनन्ते रमितो सिया ॥ १६ ॥

इति पकिण्णकवग्गो एकवीसतिमो ।

३०६. अभूतवादी निरयं उपेति
यो वा पि कत्वा न करोमीति चाह ।
उभो पि ते पेच्च समा भवन्ति
निहीनकम्मा मनुजा परत्थ ॥ १ ॥

३०७. कासावकण्ठा बहवो पापधम्मा असंयता ।
पापा पापेहि कम्मेहि निरयं ते उपपज्जरे ॥ २ ॥

३०८. सेय्यो अयोगुळो भुत्तो तत्तो अग्गिसिखूपमो ।
यञ्चे भुञ्जेय्य दुस्सीलो रट्ठपिण्डं असंयतो ॥ ३ ॥

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३०९. चत्तारि ठानानि नरो पमत्तो
आपज्जति परदारूपसेवी ।
अपुञ्ञलाभं न निकामसेय्यं
निन्दं ततियं निरयं चतुत्थं ॥ ४ ॥

३१०. अपुञ्ञलाभो च गती च पापिका
भीतस्स भीताय रती च थोकिका ।
राजा च दण्डं गरुकं पणेति
तस्मा नरो परदारं न सेवे ॥ ५ ॥

३११. कुसो यथा दुग्गहितो हत्थमेवानुकन्तति ।
सामञ्ञं दुप्परामट्ठं निरयाय उपकड्ढति ॥ ६ ॥

३१२. यं किञ्चि सिथिलं कम्मं संकिलिट्ठं च यं वतं ।
सङ्कस्सरं ब्रह्मचरियं न तं होति महप्फलं ॥ ७ ॥

३१३. कयिरं चे कयिराथेनं दळ्हमेनं परक्कमे ।
सिथिलो हि परिब्बाजो भिय्यो आकिरते रजं ॥ ८ ॥

३१४. अकतं दुक्कतं सेय्यो पच्छा तपति दुक्कतं ।
कतं च सुकतं सेय्यो यं कत्वा नानुतप्पति ॥ ९ ॥

३१५. नगरं यथा पच्चन्तं गुत्तं सन्तरबाहिरं ।
एवं गोपेथ अत्तानं खणो वे मा उपच्चगा ॥
खणातीता हि सोचन्ति निरयम्हि समप्पिता ॥ १० ॥

३१६. अलज्जिताये लज्जन्ति लज्जिताये न लज्जरे ।
मिच्छादिट्ठिसमादाना सत्ता गच्छन्ति दुग्गतिं ॥ ११ ॥

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३१७. अभये भयदस्सिनो भये चाभयदस्सिनो ।
मिच्छादिट्ठिसमादाना सत्ता गच्छन्ति दुग्गतिं ॥ १२ ॥

३१८. अवज्जे वज्जमतिनो वज्जे चावज्जदस्सिनो ।
मिच्छादिट्ठिसमादाना सत्ता गच्छन्ति दुग्गतिं ॥ १३ ॥

३१९. वज्जं च वज्जतो ञत्वा अवज्जं च अवज्जतो ।
सम्मादिट्ठिसमादाना सत्ता गच्छन्ति सुग्गतिं ॥ १४ ॥

इति निरयवग्गो बावीसतिमो ।

३२०. अहं नागो व सङ्गामे चापातो पतितं सरं ।
अतिवाक्यं तितिक्खिस्सं दुस्सीलो हि बहुज्जनो ॥ १ ॥

३२१. दन्तं नयन्ति समितिं दन्तं राजाभिरूहति ।
दन्तो सेट्ठो मनुस्सेसु योऽतिवाक्यं तितिक्खति ॥ २ ॥

३२२. वरमस्सतरा दन्ता आजानीया च सिन्धवा ।
कुञ्जरा च महानागा अत्तदन्तो ततो वरं ॥ ३ ॥

३२३. न हि एतेहि यानेहि गच्छेय्य अगतं दिसं ।
यथात्तना सुदन्तेन दन्तो दन्तेन गच्छति ॥ ४ ॥

३२४. धनपालको नाम कुञ्जरो
कटुकप्पभेदनो दुन्निवारयो ।
बद्धो कवलं न भुञ्जति
सुमरति नागवनस्स कुञ्जरो ॥ ५ ॥

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३२५. मिद्धी यदा होति महग्घसो च
निद्दायिता सम्परिवत्तसायी ।
महावराहो व निवापपुट्ठो
पुनप्पुनं गब्भमुपेति मन्दो ॥ ६ ॥

३२६. इदं पुरे चित्तमचारि चारिकं
येनिच्छकं यत्थकामं यथासुखं ।
तदज्जहं निग्गहेस्सामि योनिसो
हत्थिप्पभिन्नं विय अंकुसग्गहो ॥ ७ ॥

३२७. अप्पमादरता होथ सचित्तमनुरक्खथ ।
दुग्गा उद्धरथत्तानं पङ्के सन्नो व कुञ्जरो ॥ ८ ॥

३२८. सचे लभेथ निपकं सहायं
सद्धिंचरं साधुविहारि धीरं ।
अभिभुय्य सब्बानि परिस्सयानि
चरेय्य तेनत्तमनो सतीमा ॥ ९ ॥

३२९. नो चे लभेथ निपकं सहायं
सद्धिंचरं साधुविहारि धीरं ।
राजा व रट्ठं विजितं पहाय
एको चरे मातङ्गरञ्ञे व नागो ॥ १० ॥

३३०. एकस्स चरितं सेय्यो
नत्थि बाले सहायता ।
एको चरे न च पापानि कयिरा
अप्पोस्सुको मातङ्गरञ्ञे व नागो ॥ ११ ॥

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३३१. अत्थम्हि जातम्हि सुखा सहाया
तुट्ठी सुखा या इतरीतरेन ।
पुञ्ञं सुखं जीवितसङ्खयम्हि
सब्बस्स दुक्खस्स सुखं पहाणं ॥ १२ ॥

३३२. सुखा मत्तेय्यता लोके अथो पेत्तेय्यता सुखा ।
सुखा सामञ्ञता लोके अथो ब्रह्मञ्ञता सुखा ॥ १३ ॥

३३३. सुखं याव जरा सीलं सुखा सद्धा पतिट्ठिता ।
सुखो पञ्ञाय पटिलाभो पापानं अकरणं सुखं ॥ १४ ॥

इति नागवग्गो तेत्तीसतिमो ।

३३४. मनुजस्स पमत्तचारिनो तण्हा वड्ढति मालुवा विय ।
सो पलवति हुराहुरं फलमिच्छं व वनस्मिं वानरो ॥ १ ॥

३३५. यं एसा सहती जम्मी तण्हा लोके विसत्तिका ।
सोका तस्स पवड्ढन्ति अभिवट्टं व बीरणं ॥ २ ॥

३३६. यो चेतं सहती जम्मिं तण्हं लोके दुरच्चयं ।
सोका तम्हा पपतन्ति उदबिन्दू व पोक्खरा ॥ ३ ॥

३३७. तं वो वदामि भद्दं वो यावन्तेत्थ समागता ।
तण्हाय मूलं खणथ उसीरत्थो व बीरणं ।
मा वो नलं व सोतो व मारो भञ्जि पुनप्पुनं ॥ ४ ॥

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३३८. यथापि मूले अनुपद्दवे दळ्हे
छिन्नोऽपि रुक्खो पुनरेव रूहति ।
एवं पि तण्हानुसये अनूहते
निब्बत्तती दुक्खमिदं पुनप्पुनं ॥ ५ ॥

३३९. यस्स छत्तिंसती सोता मनापस्सवना भुसा ।
वाहा वहन्ति दुद्दिट्ठिं सङ्कप्पा रागनिस्सिता ॥ ६ ॥

३४०. सवन्ति सब्बधी सोता लता उब्भिज्ज तिट्ठति ।
तं च दिस्वा लतं जातं मूलं पञ्ञाय छिन्दथ ॥ ७ ॥

३४१. सरितानि सिनेहितानि च
सोमनस्सानि भवन्ति जन्तुनो ।
ते सातसिता सुखेसिनो
ते वे जातिजरूपगा नरा ॥ ८ ॥

३४२. तसिणाय पुरक्खता पजा
परिसप्पन्ति ससो व बाधितो ।
संयोजनसङ्गसत्ता दुक्ख-
मुपेन्ति पुनप्पुनं चिराय ॥ ९ ॥

३४३. तसिणाय पुरक्खता पजा
परिस्सप्पन्ति ससो व बाधितो ।
तस्मा तसिणं विनोदये
भिक्खु आकङ्खि विरागमत्तनो ॥ १० ॥

३४४. यो निब्बनथो वनाधिमुत्तो वनमुत्तो वनमेव धावति ।
तं पुग्गलमेव पस्सथ मुत्तो बन्धनमेव धावति ॥ ११ ॥

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३४५. न तं दळ्हं बन्धनमाहु धीरा
यदायसं दारुजं वब्बजं च ।
सारत्तरत्ता मणिकुण्डलेसु
पुत्तेसु दारेसु च या अपेक्खा ॥ १२ ॥

३४६. एतं दळ्हं बन्धनमाहु धीरा
ओहारिनं सिथिलं दुप्पमुञ्चं ।
एतं पि छेत्वान परिब्बजन्ति
अनपेक्खिनो कामसुखं पहाय ॥ १३ ॥

३४७. ये रागरत्तानुपतन्ति सोतं
सयं कतं मक्कटको व जालं ।
एतं पि छेत्वान वजन्ति धीरा
अनपेक्खिनो सब्बदुक्खं पहाय ॥ १४ ॥

३४८. मुञ्च पुरे मुञ्च पच्छतो मज्झे मुञ्च भवस्स पारगू ।
सब्बत्थ विमुत्तमानसो न पुन जातिजरं उपेहिसि ॥ १५ ॥

३४९. वितक्कपमथितस्स जन्तुनो तिब्बरागस्स सुभानुपस्सिनो ।
भिय्यो तण्हा पवड्ढति एस खो दळ्हं करोति बंधनं ॥ १६ ॥

३५०. वितक्कूपसमे च यो रतो असुभं भावयति सदासतो ।
एस खो व्यन्तिकाहिति एस च्छेच्छति मारबन्धनं ॥ १७ ॥

३५१. निट्ठं गतो असन्तासी वीततण्हो अनङ्गणो ।
अच्छिद्द भवसल्लानि अन्तिमोऽयं समुस्सयो ॥ १८ ॥

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३५२. वीततण्हो अनादानो निरुत्तिपदकोविदो ।
अक्खरानं सन्निपातं जञ्ञा पुब्बापरानि च ।
स वे अन्तिमसारीरो महापञ्ञो महापुरिसो ति वुच्चति ॥ १९॥

३५३. सब्बाभिभू सब्बविदूहमस्मि
सब्बेसु धम्मेसु अनूपलित्तो ।
सब्बञ्जहो तण्हक्खये विमुत्तो
सयं अभिञ्ञाय कमुद्दिसेय्यं ॥ २० ॥

३५४. सब्बदानं धम्मदानं जिनाति
सब्बरसं धम्मरसो जिनाति ।
सब्बरतिं धम्मरती जिनाति
तण्हक्खयो सब्बदुक्खं जिनाति ॥ २१ ॥

३५५. हनन्ति भोगा दुम्मेधं नो चे पारगवेसिनो ।
भोगतण्हाय दुम्मेधो हन्ति अञ्ञे व अत्तनं ॥ २२ ॥

३५६. तिणदोसानि खेत्तानि रागदोसा अयं पजा ।
तस्मा हि वीतरागेसु दिन्नं होति महप्फलं ॥ २३ ॥

३५७. तिणदोसानि खेत्तानि दोसदोसा अयं पजा ।
तस्मा हि वीतदोसेसु दिन्नं होति महप्फलं ॥ २४ ॥

३५८. तिणदोसानि खेत्तानि मोहदोसा अयं पजा ।
तस्मा हि वीतमोहेसु दिन्नं होति महप्फलं ॥ २५ ॥

३५९. तिणदोसानि खेत्तानि इच्छादोसा अयं पजा ।
तस्मा हि विगतिच्छेसु दिन्नं होति महप्फलं ॥ २६ ॥

इति तण्हावग्गो चतुवीसतिमो ।

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३६०. चक्खुना संवरो साधु साधु सोतेन संवरो ।
घाणेन संवरो साधु साधु जिव्हाय संवरो ॥ १ ॥

३६१. कायेन संवरो साधु साधु वाचाय संवरो ।
मनसा संवरो साधु साधु सब्बत्थ संवरो ।
सब्बत्थ संवुतो भिक्खु सब्बदुक्खा पमुच्चति ॥ २ ॥

३६२. हत्थसंयतो पादसंयतो
वाचाय संयतो संयतुत्तमो ।
अज्झत्तरतो समाहितो
एको सन्तुसितो तमाहु भिक्खुं ॥ ३ ॥

३६३. यो मुखसंयतो भिक्खु मन्तभाणी अनुद्धतो ।
अत्थं धम्मं च दीपेति मधुरं तस्स भासितं ॥ ४ ॥

३६४. धम्मारामो धम्मरतो धम्मं अनुविचिन्तयं ।
धम्मं अनुस्सरं भिक्खु सद्धम्मा न परिहायति ॥ ५ ॥

३६५. सलाभं नातिमञ्ञेय्य नाञ्ञेसं पिहयं चरे ।
अञ्ञेसं पिहयं भिक्खु समाधिं नाधिगच्छति ॥ ६ ॥

३६६. अप्पलाभोऽपि चे भिक्खु सलाभं नातिमञ्ञति ।
तं वे देवा पसंसन्ति सुद्धाजीविं अतन्दितं ॥ ७ ॥

३६७. सब्बसो नामरूपस्मिं यस्स नत्थि ममायितं ।
असता च न सोचति स वे भिक्खूति वुच्चति ॥ ८ ॥

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३६८. मेत्ताविहारी यो भिक्खु पसन्नो बुद्धसासने ।
अधिगच्छे पदं सन्तं सङ्खारूपसमं सुखं ॥ ९ ॥

३६९. सिञ्च भिक्खु इमं नावं सित्ता ते लहुमेस्सति ।
छेत्वा रागं च दोसं च ततो निब्बाणमेहिसि ॥ १० ॥

३७०. पञ्च छिन्दे पञ्च जहे पञ्च चुत्तरि भावये ।
पञ्चसङ्गातिगो भिक्खु ओघतिण्णो ति वुच्चति ॥ ११ ॥

३७१. झाय भिक्खु मा च पमादो
मा ते कामगुणे भमस्सु चित्तं ।
मा लोहगुळं गिळी पमत्तो
मा कन्दि दुक्खमिदं ति डय्हमानो ॥ १२ ॥

३७२. नत्थि झानं अपञ्ञस्स पञ्ञा नत्थि अज्झायतो ।
यम्हि झानं च पञ्ञा च स वे निब्बाणसन्तिके ॥ १३ ॥

३७३. सुञ्ञागारं पविट्ठस्स सन्तचित्तस्स भिक्खुनो ।
अमानुसी रती होति सम्मा धम्मं विपस्सतो ॥ १४ ॥

३७४. यतो यतो सम्मसति खन्धानं उदयब्बयं ।
लभति पीतिपामोज्जं अमतं तं विजानतं ॥ १५ ॥

३७५. तत्रायमादि भवति इध पञ्ञस्सं भिक्खुनो ।
इन्द्रियगुत्ती सन्तुट्ठी पातिमोक्खे च संवरो ।
मित्ते भजस्सु कल्याणे सुद्धाजीवे अतन्दिते ॥ १६ ॥

३७६. पटिसन्थारवुत्तस्स आचारकुसलो सिया ।
ततो पामोज्जबहुलो दुक्खस्सन्तं करिस्सति ॥ १७ ॥

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३७७. वस्सिका विय पुप्फानि मद्दवानि पमुञ्चति ।
एवं रागं च दोसं च विप्पमुञ्चेथ भिक्खवो ॥ १८ ॥

३७८. सन्तकायो सन्तवाचो सन्तमनो सुसमाहितो ।
वन्तलोकामिसो भिक्खु उपसन्तो ति वुच्चति ॥ १९ ॥

३७९. अत्तना चोदयत्तानं पटिमासे अत्तमत्तना ।
सो अत्तगुत्तो सतिमा सुखं भिक्खु विहाहिसि ॥ २० ॥

३८०. अत्ता हि अत्तनो नाथो अत्ता हि अत्तनो गति ।
तस्मा संयमयत्तानं अस्सं भद्रं व वाणिजो ॥ २१ ॥

३८१. पामोज्जबहुलो भिक्खु पसन्नो बुद्धसासने ।
अधिगच्छे पदं सन्तं सङ्खारूपसमं सुखं ॥ २२ ॥

३८२. यो हवे दहरो भिक्खु युञ्जति बुद्धसासने ।
सो इमं लोकं पभासेति अब्भा मुत्तो व चन्दिमा ॥ २३ ॥

इति भिक्खुवग्गो पञ्चवीसतिमो ।

३८३. छिन्द सोतं परक्कम्म कामे पनुद ब्राह्मण ।
सङ्खारानं खयं ञत्वा अकतञ्ञूसि ब्राह्मण ॥ १ ॥

३८४. यदा द्वयेसु धम्मेसु पारगू होति ब्राह्मणो ।
अथस्स सब्बे संयोगा अत्थं गच्छन्ति जानतो ॥ २ ॥

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३८५. यस्स पारं अपारं वा पारापारं न विज्जति ।
वीतद्दरं विसंयुत्तं तमहं ब्रूमि ब्राह्मणं ॥ ३ ॥

३८६. झायिं विरजमासीनं कतकिच्चं अनासवं ।
उत्तमत्थं अनुप्पत्तं तमहं ब्रूमि ब्राह्मणं ॥ ४ ॥

३८७. दिवा तपति आदिच्चो रत्तिं आभाति चन्दिमा ।
सन्नद्धो खत्तियो तपति झायी तपति ब्राह्मणो ।
अथ सब्बमहोरत्तं बुद्धो तपति तेजसा ॥ ५ ॥

३८८. वाहितपापो ति ब्राह्मणो
समचरिया समणो ति वुच्चति ।
पब्बाजयमत्तनो मलं
तस्मा पब्बजितो ति वुच्चति ॥ ६ ॥

३८९. न ब्राह्मणस्स पहरेय्य नास्स मुञ्चेथ ब्राह्मणो ।
धी ब्राह्मणस्स हन्तारं ततो धी यस्स मुञ्चति ॥७॥

३९०. न ब्राह्मणस्सेतदकिञ्चि सेय्यो
यदा निसेधो मनसो पियेहि ।
यतो यतो हिंसमनो निवत्तति
ततो ततो सम्मतिमेव दुक्खं ॥ ८ ॥

३९१. यस्स कायेन वाचाय मनसा नत्थि दुक्कतं ।
संवुतं तीहि ठानेहि तमहं ब्रूमि ब्राह्मणं ॥ ९ ॥

३९२. यम्हा धम्मं विजानेय्य सम्मासंबुद्धदेसितं ।
सक्कच्चं तं नमस्सेय्य अग्गिहुत्तं व ब्राह्मणो ॥ १० ॥

३९३. न जटाहि न गोत्तेन न जच्चा होति ब्राह्मणो ।
यम्हि सच्चं च धम्मो च सो सुखी सो च ब्राह्मणो ॥ ११ ॥

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३९४. किं ते जटाहि दुम्मेध किं ते अजिनसाटिया ।
अब्भन्तरं ते गहनं बाहिरं परिमज्जसि ॥ १२ ॥

३९५. पंसुकूलधरं जन्तुं किसं धमनिसन्थतं ।
एकं वनस्मिं झायन्तं तमहं ब्रूमि ब्राह्मणं ॥ १३ ॥

३९६. न चाहं ब्राह्मणं ब्रूमि योनिजं मत्तिसंभवं ।
भोवादी नाम सो होति सचे होति सकिंचनो ।
अकिञ्चनं अनादानं तमहं ब्रूमि ब्राह्मणं ॥ १४ ॥

३९७. सब्बसंयोजनं छेत्वा यो वे न परितस्सति ।
सङ्गातिगं विसंयुत्तं तमहं ब्रूमि ब्राह्मणं ॥ १५ ॥

३९८. छेत्वा नन्दिं वरत्तं च सन्दानं सहनुक्कमं ।
उक्खित्तपळिघं बुद्धं तमहं ब्रूमि ब्राह्मणं ॥ १६ ॥

३९९. अक्कोसं वन्धवन्धं च अदुट्ठो यो तितिक्खति ।
खन्तीवलं बलानीकं तमहं ब्रूमि ब्राह्मणं ॥ १७ ॥

४००. अक्कोधनं वतवन्तं सीलवन्तं अनुस्सुतं ।
दन्तं अन्तिमसारीरं तमहं ब्रूमि ब्राह्मणं ॥ १८ ॥

४०१. वारि पोक्खरपत्ते व आरग्गेरिव सासपो ।
यो न लिम्पति कामेसु तमहं ब्रूमि ब्राह्मणं ॥ १९ ॥

४०२. यो दुक्खस्स पजानाति इधेव खयमत्तनो ।
पन्नभारं विसंयुत्तं तमहं ब्रूमि ब्राह्मणं ॥ २० ॥

४०३. गम्भीरपञ्ञं मेधाविं मग्गामग्गस्स कोविदं ।
उत्तमत्थं अनुप्पत्तं तमहं ब्रूमि ब्राह्मणं ॥ २१ ॥

४०४. असंसट्ठं गहट्ठेहि अनागारेहि चूभयं ।
अनोकसारिं अप्पिच्छं तमहं ब्रूमि ब्राह्मणं ॥ २२ ॥

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४०५. निधाय दण्डं भूतेसु तसेसु थावरेसु च।
यो न हन्ति न घातेति तमहं ब्रूमि ब्राह्मणं ॥ २३ ॥

४०६. अविरुद्धं विरुद्धेसु अत्तदण्डेसु निब्बुतं।
सादानेसु अनादानं तमहं ब्रूमि ब्राह्मणं ॥ २४ ॥

४०७. यस्स रागो च दोसो च मानो मक्खो च पातितो।
सासपोरिव आरग्गा तमहं ब्रूमि ब्राह्मणं ॥ २५ ॥

४०८. अकक्कसं विञ्ञापनिं गिरं सच्चं उदीरये।
याय नाभिसजे किञ्चि तमहं ब्रूमि ब्राह्मणं ॥ २६ ॥

४०९. योध दीघं व रस्सं वा अणुं थूलं सुभासुभं।
लोके अदिन्नं नादियति तमहं ब्रूमि ब्राह्मणं ॥ २७ ॥

४१०. आसा यस्स न विज्जन्ति अस्मिं लोके परम्हि च
निरासयं विसंयुत्तं तमहं ब्रूमि ब्राह्मणं ॥ २८ ॥

४११. यस्सालया न विज्जन्ति अञ्ञाय अकथंकथी।
अमतोगधं अनुप्पत्तं तमहं ब्रूमि ब्राह्मणं ॥ २९ ॥

४१२. योध पुञ्ञं च पापं च उभो सङ्गं उपच्चगा।
असोकं विरजं सुद्धं तमहं ब्रूमि ब्राह्मणं ॥ ३० ॥

४१३. चन्दं व विमलं सुद्धं विप्पसन्नमनाविलं।
नन्दीभवपरिक्खीणं तमहं ब्रूमि ब्राह्मणं ॥ ३१ ॥

४१४. यो इमं पळिपथं दुग्गं संसारं मोहमच्चगा।
तिण्णो पारगतो झायी अनेजो अकथंकथी।
अनुपादाय निब्बुतो तमहं ब्रूमि ब्राह्मणं ॥ ३२ ॥

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४१५. योध कामे पहत्वान अनागारो परिब्बजे ।
कामभवपरिक्खीणं तमहं ब्रूमि ब्राह्मणं ॥ ३३ ॥

४१६. योध तण्हं पहत्वान अनागारो परिब्बजे ।
तण्हाभवपरिक्खीणं तमहं ब्रूमि ब्राह्मणं ॥ ३४ ॥

४१७. हित्वा मानुसकं योगं दिब्बं योगं उपच्चगा ।
सब्बयोगविसंयुत्तं तमहं ब्रूमि ब्राह्मणं ॥ ३५ ॥

४१८. हित्वा रतिं च अरतिं च सीतिभूतं निरूपधिं ।
सब्बलोकाभिभुं वीरं तमहं ब्रूमि ब्राह्मणं ॥ ३६ ॥

४१९. चुतिं यो वेदि सत्तानं उपपत्तिं च सब्बसो ।
असत्तं सुगतं बुद्धं तमहं ब्रूमि ब्राह्मणं ॥ ३७ ॥

४२०. यस्स गतिं न जानन्ति देवा गन्धब्बमानुसा ।
खीणासवं अरहन्तं तमहं ब्रूमि ब्राह्मणं ॥ ३८ ॥

४२१. यस्स पुरे च पच्छा च मज्झे च नत्थि किञ्चनं ।
अकिञ्चनं अनादानं तमहं ब्रूमि ब्राह्मणं ॥ ३९ ॥

४२२. उसभं पवरं वीरं महेसिं विजिताविनं ।
अनेजं नहातकं बुद्धं तमहं ब्रूमि ब्राह्मणं ॥ ४० ॥

४२३. पुब्बेनिवासं यो वेदि सग्गापायं च पस्सति ।
अथो जातिक्खयं पत्तो अभिञ्ञावोसितो मुनि ।
सब्बवोसितवोसानं तमहं ब्रूमि ब्राह्मणं ॥ ४१ ॥

इति ब्राह्मणवग्गो छब्बीसतिमो ।

॥ इति धम्मपदं निट्ठितं ॥

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ENGLISH TRANSLATION
OF
DHAMMAPADA.

I TWIN VERSES.

1 The qualities (of the things) come into existence after the mind, (lit. the qualities have got mind as their precursor), are dependant upon mind, and are made up (formed) of mind. If a man speaks or acts with an evil thought (mind), sorrow dogs him as the wheel follows the foot of the draught-ox. 1

2 The qualities (of the things) come into existence after the mind, (lit. the qualities have got mind as their precursor), are dependant upon mind, and are made up (formed) of mind. If a man speaks or acts with a pure mind, happiness accompanies him just as a shadow follows a man without doing any harm. 2

3 "He abused me, he beat me, he defeated (worsted) me, he robbed me" in those who harbour such thoughts, hatred will never cease. 3

4 "He has abused me, beaten me, worsted me, robbed me" those who dwell not upon such thoughts are freed of hate. 4

5 Never does hatred cease by hating, but hatred ceases by love, this is the ancient law. 5

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6 The other (than the learned) do not know that we must come to an end here; but those who know it, their quarrels cease at once. 6

7 As the wind throws down a weak tree so Māra (the tempter) overwhelms him who lives looking for pleasures, his senses uncontrolled, immoderate in his food slothful and effeminate. 7

8 He who lives without looking for pleasures, his senses well controlled, moderate in his food, faithful, and strenuous, Māra cannot certainly overthrow him any more than the wind throws down a rocky mountain. 8

9 He who wishes to put on the yellow robe without having cleansed himself from sin, himself unindued with temperance and truth he is not worthy of the yellow robe. 9

10 But he who has cleansed himself from sin, is well grounded in all virtues, clothed upon with temperance and truth, he wears the pure robe worthily. 10

11 Those who imagine truth in untruth and see untruth in truth never arrive at truth but follow vain desires. 11

12 Those who know truth in truth and untruth in untruth, arrive at truth and follow true desires. 12

13 As rain breaks through an ill-thatched house so passion will break through an uncultivated mind. 13

14 As rain cannot enter the well-thatched house so passion finds no entry into the well disciplined mind. 14

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15 Here and hereafter the evil-doer mourns, he mourns in both. He mourns and is in torment when he sees the vileness of his deeds. 15

16 Here and hereafter the virtuous man is happy ; he is happy in both. He is glad and rejoices, knowing that his deeds are pure. 16

17 Here and hereafter the sinner is in torment ; he suffers in both. He suffers when he thinks of the evil he has done, he is tormented when he goes to hell. 17

18 Here and hereafter the virtuous man rejoices. He is happy in both. Rejoices as he thinks " I have done well." He is still more happy when he goes to heaven. 18

19 If a man is a great preacher of the sacred text, but slothful and no doer of it, has no share in the priesthood but is like a cowherd counting the cows of others. 19

20 If a man preaches but a little of the text and practises the teaching, putting away lust, hatred and infatuation : possesses true knowledge and serenity of mind, he caring nothing in this world or that to come, has indeed a share in the priesthood. 20

II ON EARNESTNESS.

21 Earnestness or Zeal is the way to Nibbana (immortality), thoughtlessness is the path of death. The Zealous die not, the slothful are as it were dead, already. 1

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22 Those who are advanced in earnestness (wise) having understood this clearly, delight in earnestness and rejoice in the knowledge of the Aryans. 2

23 These wise ones, by meditation, reflection and by constant efforts attain to Nibban the highest happiness. 3

24 Great grows the glory of the earnest man who has roused himself, who is mindful, whose deeds are pure and deliberate, who restrains himself and lives according to law. 4

25 By rousing himself, by earnestness, by restraint and control the wise man may make for himself an island which no flood can overwhelm. 5

26 Fools in their folly give themselves to sloth : the wise man guards his vigour as his greatest possession. 6

27 Give not yourselves over to sloth and to dalliance with delights : he who meditates with earnestness attains great joy. 7

28 When the wise man puts off sloth for zeal, ascending the high tower of wisdom he gazes sorrowless upon the sorrowing crowd below ! Wise himself, he looks upon the fools as one upon the mountain-peak gazing upon the dwellers in the valley. 8

29 Zealous amidst the slothful, vigilant among the sleepers, the wise man advances like a racer, leaving behind the hack. 9

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30 By earnestness did Maghawa (Indra) rise to the lordship of the gods. People praise earnestness, thoughtlessness is always blamed. 10

31 A Bhikkhu (mendicant) who delights in zeal, looking askance at sloth, moves onwards like a fire, burning all his fetters small or large. 11

32 A Bhikkhu (mendicant) who delights in zeal looking askance at sloth, cannot be brought low, but is near to (close upon) Nibban. 12

III THE MIND.

33 As a fletcher straightens his arrow so a wise man makes straight his trembling unsteady mind which is difficult to guard and to hold back. 1

34 As quivers a fish taken from his watery home and thrown on the dry ground, so mind trembles all over in order to escape the dominion of Māra (the tempter). 2

35 Good it is to tame the mind so difficult to control, fickle and capricious (rushing wherever it listeth). A tamed mind brings happiness. 3

36 Let the wise man guard his mind incomprehensible, subtle, capricious though it is. Blessed is the guarded mind. 4

37 Those who bridle their mind which travels far, moves about alone, is incorporeal and hides in the chamber (of the heart), will escape the fetters of Māra (the tempter). 5

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38 If a man's thoughts are unsteady, if he be ignorant of (true), law if his peace of mind is troubled, his knowledge will not be perfect. 6

39 If a man's thoughts are not dissipated, if his mind is not perplexed, if he has ceased to think of good or evil, then there is no fear for him while he is vigilant. 7

40 Knowing that his body is brittle like a jar and making his mind strong as a fortress one should smite Māra with the sword of wisdom, one should watch him when conquerred and should never rest. 8

41 Before long, alas! this body will lie on the ground, deserted and bereft of sense like a useless log. 9

42 Whatever a hater may do to a hater or an enemy to an enemy (but) a misdirected mind will do greater mischief. 10

43 Neither mother nor father, nor kith and kin will do so much as a well-directed mind does to a man. 11

IV FLOWERS.

44 Who shall conquer this world and the world of Yama (the realm of Death) with its attendant gods? Who shall find out the plainly shown path of virtue as a clever man finds out the (right) flower. 1

45 (My) disciple shall conquer this world and the world of Yama with its attendant gods. It is he who shall sort the verses of the well-preached Law as a clever garland-maker sorts flowers. 2

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46 Let him escape the eye of Māra, regarding his body as froth, knowing it as a mirage, plucking out (breaking) the flowery shafts of Māra. 3

47 He who is busy culling pleasures as one plucks flowers, Death seizes and hurries off as a great flood bears away a sleeping village. 4

48 The Destroyer (Death) subdues a man who is gathering flowers and whose mind is distracted (by worldly pleasures) before he is satiated in his pleasures. 5

49 As a bee collects honey from flowers and departs without injuring the flower or its colour or scent, so let a sage (seek his food) from house to house. 6

50 Be not concerned with other men's perversities or their Commissions and Omissions (but) look rather to thine own Commissions and Omissions. 7

51 As some beautiful flower, full of colour but lacking fragrance so are fair words which bear no fruit in action. 8

52 As some bright flower, fragrant as it is fair, so are fair words whose fruit is seen in action. 9

53 As if from a pile of flowers one were to weave many garlands, so let mortals string together much merit. 10

54 No scent of flower is borne against the wind, though it were sandal or jasmine or incense ; but the fragrance of the holy is borne against the wind : the righteous pervade all space (with their fragrance). 11

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55 Sandal-wood, Tagar (incense), lily or a jasmine. among these sorts of perfumes, the fragrance of virtue is unsurpassed. 12

56 Mean is the scent that comes from Tagar or Sandal-wood—the perfume of those who possess virtue rises up to gods as the highest. 13

57 Of the people who possess these virtues who live without thoughtlessness and who are emancipated through true knowledge, Māra the tempter never finds the way. 14

58 & 59 As on the heap of rubbish cast upon the highway, a lily blooms fragrant and delightful, so amongst the refuse of blinded mortals shines forth in wisdom the follower of the Fully Enlightened one. 15 & 16

V THE FOOL.

60 Long is the night to the watcher, long is the league to the weary traveller : long is the chain of existence to fools who ignore the true law. 1

61 If on a journey thou canst not find thy better or equal, make the journey stoutly alone : there is no company with a fool. 2

62 " I have sons and wealth " thinks the fool with anxious care : he is not even master of himself, much less of sons and wealth. 3

63 The fool who knows his folly is so far wise : but the fool who reckons himself wise is called a fool indeed. 4

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64 Though for a life-time the fool keeps company with the wise, yet he does not know the truth (law) as spoon gets no taste of soup. 5

65 If for a moment the thoughtful keep company with the wise, he will soon learn the truth (law) as tongue tastes soup. 6

66 Fools of little understanding have themselves for their greatest enemies, for they do evil deeds which must bear bitter fruits. 7

67 That is no good deed which brings remorse, whose reward one receives with tears and lamentations. 8

68 But that is the good deed which brings no remorse and the reward of which the doer receives gladly and cheerfully. :9

69 As long as the evil deed done does not bear fruit, the fool thinks it is like honey : but when it ripens the fool comes to grief. 10

70 Let a fool month after month eat his food with the tip of a blade of Kusa grass yet he is not worth the sixteenth particle of those who have well weighed the law. 11

71 Evil deed does not straightway curdle like milk, but is rather like a smouldering fire which attends the fool and burns him. 12

72 When the evil deed after it has become known

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brings sorrow to the fool, then it destroys his bright lot, nay it cleaves his head. 13

73 Let the fool wish for a false reputation, for precedence among the Bhikkhus, for lordship in the convents, for worship among other people ! 14

74 Thinking "Let laymen and religious alike appreciate my deeds : let them be subject to me in everything which is to be done and is not to be done." If such be his fond imaginings then will ambition and self-will wax great. 15

75 'One is the road leading to gain another leading to Nibbana : knowing this let the Bhikkhu, the follower of Buddha not strive for honour, but for the separation from the world. 16

VI THE WISE MAN (PANDITA).

76 Look upon him who shows you your faults as a revealer of treasure : Seek his company, who checks and chides you, the sage who is wise in reproof : it fares well and not ill with him who seeks such company. 1

77 Let a man admonish,, teach, refrain others from what is wicked. So will he be dear to the righteous and hated by the bad. 2

78 Avoid bad (evil-doers) as friends. Do not have low people for friends. Have virtuous people for friends and associate with the best of men. 3

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79 He who drinks in the law lives happily with a serene mind. In the law preached by the noble the sage ever finds his joy. 4

80 Well-makers lead the water (wherever they like), fletchers straighten the arrow, carpenters bend their wood. wise people control and fashion themselves. 5

81 As a massive rock is not shaken by the wind so wise men stand unmoved amidst blame and praise. 6

82 As a deep, clear, undefiled lake, the wise are calmed by hearing the law. 7

83 Freely go the righteous, the holy ones do not prattle longing for pleasures; whether touched by happiness or sorrow the wise people never appear elated or depressed. 8

84 If whether for his own sake or for the sake of others a man wishes neither for a son nor for wealth, nor for lordship and if he does not wish for his own success by unfair means, then he is good, wise and virtuous. 9

85 Few amongst men are they who reach the farther shore: the other people here run up and down the bank. 10

86 But those who, when the law has been well preached to them, follow the law, will pass across the dominion of death however difficult to overcome. 11

87 & 88 Leaving the way of darkness, let the sage cleave to the way of right; after going from his home into a

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homeless state, he should in his retirement look for enjoyment where there seemed to be no en joyment. Leaving all pleasures behind and calling nothing his own, the wise man should purge himself from the troubles of the mind. 12 & 13

89 Those whose mind is well grounded in the (seven) elements of Knowledge, who without clinging to anything, rejoice in freedom from attachment ,whose appetites have been conquered and who are lustrous, are free in this world. 14

VII THE VENERABLE (THE ARHAT).

90 No remorse is found in him whose journey is accomplished, whose sorrow is ended, whose freedom complete and whose chains are all shaken off. 1

91 The mindful press on, they are not happy in their abode, as swans deserting a pool they leave their dear home. 2

92 Those who have no treasure, who live on recognised food, whose goal is the freedom which comes of realising that life is empty and impermanent : their steps are hard to track as the flight of birds through the sky. 3

93 He whose appetites are stilled, who is indifferent to food, whose goal is the freedom which comes of realising life's emptiness and transciency, is hard to track as the flight of birds in the sky. 4

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94 Even the gods emulate him whose senses have been subdued as horses well-tamed by the charioteer, who is free from pride and free from appetites. 5

95 No new births are in store for him whose patience is as the earth's, who is firm as a pillar and pure (without mud) as some (unruffled) lake. 6

96 His thought is quiet, quiet are his words and deeds of such a one who has obtained freedom by true knowledge, when he has thus become a quiet man. 7

97 He is the greatest of men who is not credulous, who knows ibban (the Nncreated), who has cut all bonds, destroyed the germs of rebirth and cast off lust. 8

98 In a village or in a forest, in the deep water or on the dry land, wherever lives the Arahat that place is delightful. 9

99 Forests are delightful; where the world finds no delight, there the passionless will find delight for they seek not after lust. 10

VIII THE THOUSANDS.

100 Better than a thousand empty words is one pregnant word, which brings the hearer peace. 1

101 Better than a thousand idle songs is a single song which brings the hearer peace. 2

102 Better it is to chant one verse of the law that brings the hearer peace than to chant a hundred empty songs. 3

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103 If one were to conquer a thousand thousand in the battle—he who conquers self is the greatest of warriors. 4

104 & 105 One's own self-conquered is better than all other people, not even a god, a demi-god, Māra with Brahma can undo the victory of such a one who is self-controlled and always calm. 5 & 6

106 If month by month throughout a hundred years one were to offer sacrifices costing thousands and if for a moment another were to pay homage to the self-controlled—this is the better worship. 7

107 If one for a hundred years tended the sacred fire in the forest and another for a moment reverenced the self-controlled—this is the better worship. 8

108 Whatsoever sacrifice or offering a man makes for a full year in the hope of gaining merit, all that is not worth a quarter of that better offering—reverence to the upright. 9

109 In him who is trained in constant courtesy and reverence to the old, four qualities increase: *viz.* life, beauty, happiness and strength. 10

110 Better than a hundred years of impure (vicious) and unrestrained existence is a single day of moral, contemplative life. 11

111 And he who lives a hundred years, ignorant and unrestrained, a life of one day is better if a man is wise and reflecting. 12

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